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LEARN FROM THE LIVING BHAGAVAT

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

*naiṣāṁ matis tāvad urukramāṅghriṁ
sprṣaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-bhīṣekhaṁ
niṣkiñcanānām na vṛṇīta yāvat*

Krishna consciousness cannot be developed unless one takes the dust of the lotus feet of a pure devotee. This is Prahlad Maharaja's remark. In other words, unless one comes in contact with a pure devotee, Krishna consciousness cannot be developed. It is not possible. Therefore here it is recommended by Suta Goswami that *jīvaṁ chavo bhāgavatāṅghri-reṇuṁ na jātu martyo 'bhlabheta yas tu*. *Reṇu* means dust. One must try to secure the dust of the lotus feet of a *bhāgavata*, a pure devotee of the Lord.

One *bhāgavata* is this book *Bhāgavata*, another *bhāgavata* is the person *bhāgavata*. He who lives by the book *Bhāgavata* is the person *bhāgavata*. We have to learn *Bhāgavatam* from the living *bhāgavata*.

Many poets and writers used to come and visit Chaitanya Mahaprabhu when He was at Jagannath Puri, and they would present some writings. But these writings would not be presented before Chaitanya Mahaprabhu unless there were sanctioned by His secretary Svarupa Damodar. That was the system. One

brāhmaṇa wrote a poem, the purport of which was that "Jagannath is Krishna. But He cannot move. He is wooden Krishna. And Chaitanya Mahaprabhu is also Krishna, but He is moving Krishna." That means that he distinguished between Jagannath and Chaitanya Mahaprabhu. This is not *siddhānta*; it is not the conclusion of *śāstra*. The *śāstric* conclusion is that the deity and Krishna are the same, there is no difference between them. We have explained this many times. The worshipful deity in the temple is not different from Krishna. So Svarupa Damodar did not approve of the poetry he wanted to present to Sri Chaitanya Mahaprabhu. He chastised him, "You do not know the conclusion, and you dare to write some poetry. Don't do this." And he said, *yāha, bhāgavata pāda vaiṣṇavera sthāne* — "If you want to understand *Śrīmad Bhāgavatam*, then you should go and study *Śrīmad Bhāgavatam* from the pure devotee. Then you will understand. Otherwise you'll write all nonsense. If one does not surrender unto the living *bhāgavata* he cannot understand *Śrīmad-Bhāgavatam*." [Cc. *antya* 5.131]

I have seen many scholars, but they cannot understand the *Bhāgavata*. Sanskrit scholars will read, but they will not be able to understand. Similarly, *Bhagavad-gītā*. If anyone studies *Bhagavad-gītā* from a scholarly point of view, a-b-c-d, he'll not understand it. Krishna therefore says, "Arjuna, I shall

speak the lessons of *Bhāgavata* unto you because you are My very dear friend and you are My devotee.” Krishna did not want to speak *Bhagavad-gītā* to a scholarly student. No. These books are not to be understood by mundane scholarship. That is not possible. ❧

— From a lecture on Śrīmad Bhāgavatam given in Los Angeles on 20 June 1972.

A HUNDRED WARNINGS AGAINST MUNDANE MELLOWS *Prākṛta Rasa Śata Dūṣiṇī* Sri Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

Originally published in Sajjana Toṣaṇī magazine during its nineteenth year, 1916-17.

(Continued from the previous issue)

*anartha nā gele śiṣye jāta-rati bole nā
anartha-viśiṣṭa śiṣye rasa-tattva bole nā*

As long as one’s disciple’s impediments (*anarthas*) are not removed, one should not ascribe deep devotional attachment (*rati*) to him nor teach him the science of intimate devotional mellows (*rasa-tattva*). (59)

*aśakta komala-śraddhe rasa-kathā bole nā
anadhikāṛī rase adhikāra deya nā*

One should never speak on the topics of devotional mellows to one who has weak, pliable faith, nor should one give the qualification for *rasa* to one who is unqualified. (60)

*vaidha-bhakta-jane kabhu rāgānugā jāne nā
komala-śraddhake kabhu rasika to’ jāne nā*

Devotees performing regulated devotional service (*vaidha-bhaktas*) cannot understand the *rāgānugās*, the practitioners of spontaneous devotional service. Those of weak faith cannot understand the *rasikas*, those who relish pure transcendental mellows. (61)

*svalpa-śraddha-jane kabhu jāta-rati māne nā
svalpa-śraddha-jane rasa upadeśa kare nā*

One should not consider those possessing little faith to have genuine loving devotional attachment. One should not instruct those possessing little faith in topics concerning transcendental mellows. (62)

*jāta-rati prauḍha-śraddha-saṅga tyāga kare nā
komala-śraddhere kabhu rasa diyā seve nā*

Those with genuine loving devotional attachment do not give up the association of those endowed with mature faith. Even if

devotees of pliable faith are instructed in devotional mellows they will never be able to actually experience them. (63) ❧

A MATTER OF PERCEPTION

Sri Srīmad Gour Govinda Swami Maharaja

Generally it is said that a *brahmacārī* should not see a woman. So, do you think that the woman community is very bad, that it should be condemned? No. It should not be condemned. And this is applicable for both man and woman. We say that woman is *māyā* for men and man is *māyā* for women. We say this, but we should understand in which way it is true. If when seeing a woman you think, “She is the object of my enjoyment,” then that is *māyā*. That a *brahmacārī* should not see a woman means that he should not see her as an object of enjoyment. It’s not that the woman community is bad. No. You should understand that Krishna is the only enjoyer and that woman is to be enjoyed by Him, not by me. I am not the enjoyer. For example, one may see a piece of rope and become afraid, thinking that it is a snake. But it is only a piece of rope. Is this is the fault of the rope? No, it’s your fault! Similarly, if by seeing a woman you develop the thought that she is an object of enjoyment, is she at fault or are you at fault? You are agitated; you have not controlled your mind and senses. Thus it is your fault and not hers. This is applicable for both man and woman. If a woman sees a handsome man and thinks, “Oh, he is an object of my enjoyment.” Then is the man at fault? No. The lady is at fault. This is *tattva-vicāra*. It’s not that the rope is at fault, but rather you are at fault because you have defective vision.

In the material world everything is variegated. But is that variegatedness a fault? You just don’t know the proper utilization for it, therefore you are at fault. Everything, whatever one may find here, is all paraphernalia for Krishna’s enjoyment. If you can utilize it in Krishna’s service then it is not condemned but is appreciated.

Krishna is the only enjoyer. This is our teaching. It’s not that a *brahmacārī* should not look at a woman. If that is the fact then you should poke out your eyes! “Oh, I see a woman.” All right, then blind yourself. No. You should learn how to look at a woman. You should think, “Oh, she is to be enjoyed by Krishna. She is not the object of my enjoyment.” Another point is that she is mother. Follow Chanakya Pandit’s moral code: Except for your wife, all women

are mothers. As soon as you see a woman, in your mind you should offer her your obeisances. Then you will never be affected. You will have no lusty desires. Otherwise definitely you will be affected. These two things are our tactics. ❧

— From a lecture on *Śrīmad Bhāgavatam* in Bhubaneswar, Orissa on 2 May, 1995.

Mora Prana Tumi, Part 4

THE WONDERFUL DANCING OF VIRABHADRA PRABHU

From Narahari Chakravarti's
Śrī Bhakti-ratnākara 9.578-669

Sri Raghunandan directed his followers to assemble in the courtyard of the Gauranga temple without delay. They decorated the pavilion, brought *mṛdaṅga* drums, *karatālas*, and other musical instruments, and prepared everything for the *kīrtana*. After the arrangements were made, Raghunandan invited the *mahāntas*. They first performed the *sandhyā-ārati* of the deity of Sri Chaitanya Mahaprabhu, and then began the *saṅkīrtana*. Raghunandan had carefully prepared sandalwood paste and flower garlands for each *mahānta* in separate containers, and he personally requested each *mahānta* to accept them. They also offered sandalwood paste and flower garlands to the *mṛdaṅga* and *karatālas*. With great ecstasy Sri Raghunandan then decorated the body of Sri Virabhadra with sandalwood and offered him a garland. Prabhu Virabhadra then motioned to Srinivas to give him some sandalwood paste and a garland, which he in turn offered to Sri Raghunandan with great happiness. Embarrassed and perplexed by Virabhadra's behavior, Raghunandan turned and affectionately offered sandalwood paste and a flower garland to Srinivas. It was a beautiful scene with the great *mahāntas* all exchanging sandalwood and garlands amongst themselves.

As they stood beneath a beautifully decorated canopy, some of the *mahāntas* began the *saṅkīrtana* with musical instruments. An auspicious roar resounded through the air and hundreds of lamps were lit around the compound where the *saṅkīrtana* was being held. The sounds of the drums and other instruments were a veritable shower of nectar. The main singers started *kīrtana* by introducing their songs distinctly. The sounds of the musical scales, the modulations of the voices, the various beats performed in time, and the other

sounds of the instruments were all amazing. They stole away the pride of the heavenly *gandharvas*. Whoever took part in the *kīrtana* felt as if they had regained their youth. The ecstatic waves of the *kīrtana* swelled like the ocean. Everyone who saw, including the beasts, birds, men and demigods, became entranced. The compound was soon overcrowded, and both the audience and the participants in the *saṅkīrtana* were seen with tears streaming down their faces. The demigods came and, mixing with the general populace, enjoyed the *saṅkīrtana*, floating in an ocean of happiness. The *mahāntas* forgot their own existence while madly chanting and dancing, mesmerizing the entire universe. How can I describe the dancing of Sri Krishna Mishra and Sri Gopal?

Whoever saw the dancing of Sri Virabhadra Prabhu forgot all of his miseries. All of the devotees there lamented that they only had two eyes to watch him. There was one blind man also present, and just hearing about Virabhadra Prabhu's wonderful dance agitated his heart. He began moving in all directions, trying to find out the identity of the dancer. Someone told him that it was the son of Nityanananda Prabhu. "What is his name?" the blind man asked. They told him it was Virabhadra, who was famous throughout the universe. Just hearing the name "Virabhadra", the blind man became jubilant. Offering prayers within his mind, he considered that Virabhadra's name alone contained the power to take away all inauspiciousness. The word "*vīra*" means he who annihilates the wicked, and "*bhadra*" means he who destroys the misfortune of all living entities. Lamenting, he thought, "Due to providence I am unable to see Virabhadra Prabhu. If He considers it appropriate, may the Lord correct this misfortune." Thinking like this, he cried and cried. Knowing his mind, the merciful son of Lord Nityananda glanced affectionately at that blind man. The pious blind man got back his vision and freely began to watch the dancing of Virabhadra Prabhu. The world resounded with the cries of, "All glories! All glories! All glories to Virabhadra Prabhu!"

The *saṅkīrtana* continued the whole night. Crying, the *mahāntas* remembered the glories of Sri Chaitanya Mahaprabhu. Remembering the Lord's associates, they could not maintain their patience. Raising their hands in the air, they loudly called out the names of Gauranga Mahaprabhu and His intimate associates. They said, "Where is the moonlike Gaurachandra

Prabhu, the son of Sachi-mata? Where is Nityananda Rama, the life of everyone? Where is Sri Adwaita Acharya, the source of all good qualities? Where is Sri Pandita Gadadhar, the reservoir of divine love? O Haridasa, Srivasa, Svarupa Damodara, Ramananda, Sri Madhava, Vasu Gosh, Murari and Mukunda, where are you now? Where are our Gadadhara Das and Narahari? Chanting the names of the Lord and His devotees, they began to loudly weep. They prayed to Mahaprabhu to appear before them with all His followers. Their bodies became covered with dust as they rolled on the ground in sorrow, the sound of their crying filling the air. Mahaprabhu could not restrain His affection toward such sincere devotees and He suddenly appeared before them. In this miraculous appearance, for some time Mahaprabhu consoled His devotees in many ways, taking away all their miseries and drowning them in an ocean of divine happiness. In great ecstasy the devotees bowed down to each other, embraced, and shed tears of joy. Seeing that the night was over and that morning had come, with great happiness they observed the *maṅgala-ārati* ceremony for the deity of Sri Chaitanya Mahaprabhu, and offered Him their obeisances.

After seeing the *kīrtana* of the associates of Mahaprabhu, everyone in the village began to chant, “Hari! Hari!” The people of the village

began to express various opinions about the festival that had just taken place. One villager lamented the short duration of the night, and blamed providence. In his opinion, such an *ekādaśī* day as this came very rarely in one’s life. On that day, he said, they had all been fortunate to witness a downpour of divine love caused by the *mahāntas*. Another villager said, “Just see how the *mahāntas* observed the *ekādaśī* fast by staying up all night!” Another said that it was only possible for the associates of Chaitanya Mahaprabhu to observe *ekādaśī* in such a way. One villager felt that no one should ever take food on the day of *ekādaśī*. Whoever took food or offered food to anyone on that day, he said, would be a great sinner. Another villager felt that only one who received the mercy of Mahaprabhu’s associates could properly observe the *ekādaśī-vrata*. One said, “I am a sinner. How can I get such firm attraction to perform *ekādaśī*?” Another said that persons who are always engaged in performing sins cannot understand the importance of *ekādaśī*, and are fallen. Yet another lamented his great misfortune that he did not take the opportunity to fall flat at the feet of the *vaiṣṇavas*. Others consoled them, “Don’t worry. All of your desires will be fulfilled.” They all went to the place of the *saṅkīrtana* and fell flat at the feet of the *vaiṣṇava mahāntas*, while profuse tears poured from their eyes. Seeing their behavior, the dear associates of Mahaprabhu bestowed their mercy upon them.

The *mahāntas* appreciated the sincere efforts of Sri Raghunandan. They praised him, saying that whoever received Raghunandan’s affection would certainly get the mercy of Sri Chaitanya Mahaprabhu life after life. One *mahānta* especially appreciated Raghunandan for his kindness towards poor, worthless, and miserable people. Another appreciated his humility and gentle behavior. Someone else was enchanted by his beauty, which he compared to that of Cupid. One *mahānta* appreciated his expertise in singing, playing musical instruments, and dancing, while another appreciated his arrangements for the *kīrtana* that had brought them all so much happiness. While the *mahāntas* were speaking about him, Raghunandan arrived at that spot. Hearing them glorifying him, Raghunandan became very shy and embarrassed. Seeing Raghunandan’s humility was intolerable for the *mahāntas*. Tears came to their eyes and they firmly embraced him for a long time.

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THE MERCY OF SRI GURU

Śrīmad Bhāgavatam 6.7.23

Translation and Purport by

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

*maghavan dviṣataḥ paśya prakṣiṇān gurv-atikramāt
sampraty upacitān bhūyaḥ kāvyam ārādhya bhaktitaḥ
ādadīran nilayanam mamāpi bhṛgu-devatāḥ*

O Indra, your enemies, the demons, were extremely weak because of their disrespect toward Sukracharya, but since they have now worshiped Sukracharya with great devotion, they have again become powerful. By their devotion to Sukracharya, they have increased their strength so much that now they are even able to easily seize my abode from me.



PURPORT

Lord Brahma wanted to point out to the demigods that by the strength of the guru one can become most powerful within this world, and by the displeasure of the guru one can lose everything. This is confirmed by the song of Viswanath Chakravarti Thakur:

*yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi*

“By the mercy of the spiritual master one is benedicted by the mercy of Krishna. Without the grace of the spiritual master, one cannot

make any advancement.” Although the demons are insignificant in comparison to Lord Brahma, because of the strength of their guru they were so powerful that they could even seize Brahmaloaka from Lord Brahma. We therefore pray to the spiritual master:

*mūkaṁ karoti vācālaṁ paṇḍuraṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande śrī-gurum dīna-tāraṇam*

By the mercy of the guru, even a dumb man can become the greatest orator, and even a lame man can cross mountains. As advised by Lord Brahma, one should remember this *śāstric* injunction if one desires success in his life. ❧

A HUNDRED WARNINGS AGAINST MUNDANE MELLOWS

Prākṛta Rasa Śata Dūṣiṇī

*Sri Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

*kṛṣṇera sevana lāgi' jaḍa-rase miśe nā
rasodaye kona jīve 'śiṣya-buddhi' kare nā*

If one desires to perform some actual service for Krishna one should never mix in materialistic mellows. One in whom *rasa* has awakened should never tell another, “You are my disciple.” (64)

*rasika-bhakata-rāja kabhu śiṣya kare nā
rasika-janera śiṣya ei bhāva chāḍe nā*

The best of the devotees who are expert in relishing devotional mellows (*rasikas*) never

make disciples on their own behalf. The students of *rasikas*, however, never give up the mood of being disciples. (65)

*sādhana chāḍile bhāva udaya to' haya nā
rāgānugā jānile-i sādhanā to' chāḍe nā*

Awakening of ecstatic emotions (*bhāva*) can never occur if the preliminary practices of devotional service (*sādhana*) are neglected. Even one following in the footsteps of spontaneous devotees by the process of *rāgānugā-bhakti* should never give up the prescribed devotional practices. (66)

*bhāva nā hoile kabhu rasodaya haya nā
āge rasodaya, pare ratyudaya haya nā*

Without the appearance of *bhāva*, ecstatic emotions of divine love, *rasa* can never arise. Realization of *rasa* never occurs before the awakening of *rati*, spiritual attachment. (67)

*āge ratyudaya, pare śraddhodaya haya nā
rasābhiṣṭa labhi' pare sādhanā to' haya nā*

The awakening of spiritual attachment never occurs before the appearance of *śraddhā*, faith. Nor is it possible to first attain one's desired *rasa* and then afterwards start to practice *sādhana*. (68)

*sāmagrīra amilane sthāyī-bhāva haya nā
sthāyī-bhāva-vyāptireke rase sthiti haya nā*

In the absence of the necessary constituents of the *bhakti* process, permanent emotions in love of God cannot appear, and without such permanent emotions no one can become situated in *rasa*. (69)

*bhoge mana, jaḍe śraddhā cit prakāśa kare nā
nāme śraddhā nā hoile jaḍa-buddhi chāḍe nā*

Those with minds absorbed in the enjoyment of matter, maintaining faith in material objects, can never experience the revelation of pure spiritual consciousness. Without absolute faith in the Lord's holy name one's mundane mentality can never be cast off. (70)

*jaḍa-buddhi nā chāḍile nāma kṛpā kare nā
nāma kṛpā nā korile līlā śunā jāya nā*

One reluctant to give up his materialistic mentality does not receive the mercy of the holy name of Lord Krishna, and without the holy name's mercy one cannot properly hear the recitations of Krishna's confidential pastimes. (71)

*nāmake jānile jaḍa, kāma dūra haya nā
rūpake mānile jaḍa, kāma dūra haya nā*

One who thinks that the holy name or transcendental form of Krishna is mundane can never become free from lust. (72) ❧

Mora Prana Tumi, Part 5

NARAHARI THAKUR APPEARS TO RAGHUNANDAN

In his Śrī Bhakti-ratnākara (9.670-753) Srila Narahari Chakravarti Thakur has described the conclusion of the wonderful festival organized by Sri Raghunandan Thakur:

Following the *ekādaśī* day, Raghunandan asked the *mahāntas* how they would observe the breakfast on the *dvādaśī* day. The *mahāntas* suggested that they should celebrate by honoring the *prasāda* of Sri Gaurāṅga together. Hearing their words, Sri Raghunandan became very happy. He quickly gathered a variety of ingredients and arranged for everything to be prepared. The *mahāntas* went to their quarters and completed their routine morning duties. Meanwhile, first-class rice and other items were cooked and the priest of the temple offered them to the deity of Mahāprabhu. After Mahāprabhu had had sufficient time to honor the food, the priest took the offering from the deity room. Sri Raghunandan called the *mahāntas* and brought them to see the foodstuffs that had just been offered to the Lord. They were all pleased to see the great variety of items that had been lovingly presented to the Lord.

After the *ārati*, the *mahāntas* took their seats to honor the *prasādam*. Devotees placed banana leaves and cups of scented drinking water before each seat and carefully offered each *mahānta* the *prasāda* of Mahāprabhu. Within the temple, the devoted priest affectionately put the Lord to rest. He bowed down again and again to the feet of the Lord and then left the deity room. He distributed some *prasādam* to the *mahāntas* and then gave them all water that had washed the Lord's lotus feet. The *mahāntas* told Raghunandan that if he did not eat with them they would have no happiness. Hearing their words, Raghunandan humbly said, "Please give me the pleasure of watching all you take *prasāda* together." Chanting the name of Sri Hari, the

mahāntas then began to eat. Sri Raghunandan greatly enjoyed the scene.

Raghunandan then went to the *bhoga mandira*, took a small portion of *prasāda*, and then went to the lonely place where Sri Narahari Sarkara Thakura used to live. He placed Narahari's seat on the ground and put the *prasādam* and a glass of scented drinking water before it. He offered *prasādam tāmbula* and a flower garland from Sri Gauranga on different plates before Narahari's seat. Then he sat down, offered everything to Thakur Narahari in meditation and submitted some prayers. Rising from his meditation, he closed the door of the room and waited outside. After some time he again entered the room to offer Narahari water for washing his mouth. When he opened the door he was astonished to see that Prabhu Narahari had assumed a divine form and was sitting before him. Seeing this, Raghunandan became ecstatic and forgot himself. Suddenly, Narahari disappeared again and Raghunandan sank in an ocean of misery. After some time, Raghunandan steadied himself and offered Sri Thakura water for washing. With tears in his eyes, he repeatedly fell down on the ground offering obeisances to Prabhu Narahari. Carrying Narahari's seat on his head, Raghunandan returned it to its proper place.

He then quickly returned to where the *mahāntas* were eating, and they repeatedly praised him for the excellent food preparations. Again and again Sri Raghunandan requested them to take more *prasāda*. When they had finished, they washed their mouths and then all of them affectionately requested Raghunandan to sit and take *prasādam* with his men. But Raghunandan first served Srinivas and the other devotees, and when they were finished he finally took his own meal. With great happiness, the villagers then sat down to take *prasādam*. They all said, "We have never seen such a festival as this!"

When Raghunandan had finished all of his duties he happily went to the courtyard of the Sri Gauranga temple and requested the *mahāntas* to watch the *ārati* ceremony for the Lord. The devotees discussed *kṛṣṇa-līlā* for some time and then they happily watched the deities' evening *ārati*. The *mahāntas* then began *nāma-saṅkīrtana*, which continued

through half the night. They slept during the second half of the night and in the morning completed their routine morning duties of bathing, etc. When Raghunandan met them later that morning, Sripati and Srinidhi told him that they planned to leave that very day. But Raghunandan requested them to stay for another two or four days. Vaninath told him that they would leave the next day, but Raghunandan smilingly told him that there would be some question whether or not they would be allowed. He told them that there would be cooking in every house on that day and that he would be most satisfied if they would stay. Hearing the sweet words of Raghunandan, they all agreed to his requests.

The priest of Gaurachandra brought *prasādam* sweets and various other preparations in many containers for the *mahāntas*, and he also gave them some water that had bathed the feet of Mahaprabhu. After the food that had been cooked in every house had been offered to the Lord, the *mahāntas* gladly ate it and passed the night speaking *kṛṣṇa-kathā* and floating in the ocean of *prema*. Raghunandan was so ecstatic in the association of the *mahāntas* that he didn't know how many days and nights had passed.

Two to four days later, the *mahāntas* decided to leave. Raghunandan was quite disappointed at this and he gave them many gifts. He held the hand of Sri Virabhadra and cried as he spoke with him on various topics. Just seeing the faces of Krishna Mishra and Sri Gopal, his heart ached in misery. The *vaiṣṇavas* spoke for some time to each other, making their good-byes in such a loving way that the hearts of whomever heard them melted. In the morning they all went to the courtyard of the temple and had *darśana* of the deity of Mahaprabhu. They offered their heartfelt respects and accepted *prasādam* flower garlands from the priest. When they left Sri Khanda, the people of that village sank in the depth of misery and disappointment. Sri Raghunandan collected himself and then, along with others, accompanied the *mahāntas* for some distance, while Sripati and others consoled Raghunandan, Srinivas and Yadunandana in various

ways. Raghunandan and Srinivas finally returned to their houses, glorifying the qualities of the *mahāntas* while they walked. The residents of Sri Khanda passed the rest of that day absorbed in *kṛṣṇa-kathā* and *nāma-sankīrtana*.

The next day, in a sorrowful mood Raghunandan bade farewell to the last of the exalted *vaiṣṇava* guests. Srinivas Acharya went to Jajigram and Sri Yadunandana went to Kantaka Nagara. Sri Narahari Chakravarti Thakur, the author of *Bhakti-ratnākara*, concludes this story by saying that whoever hears about the grand festival organized by Sri Raghunandan will be free from all miseries. And whoever, with *dhṛḍha-rati*, fixed attraction, hears this story will gain a quality of devotion to the Lord that is very difficult even for the demigods to obtain.

Disappearance

Sri Raghunandan Thakur's departure from this world has been described in Bhakti-ratnākara (13 .180-187):

One day, Sri Raghunandan went to the temple of Madana Gopala-Gauranga. There he dedicated his son to the lotus feet of Gaura-Gopala and became madly engaged in *sankīrtana* for three full days. At last,

while meditating on the lotus feet of Narahari and staring lovingly at the faces of Gopala-Gauranga, he suddenly gave up his body while repeatedly uttering the names of Sri Krishna Chaitanya. The people were overwhelmed to observe Sri Raghunandan's wonderful departure from this world. That auspicious day, the fourteenth lunar day of the light half of the month of Śrāvaṇa, became everlastingly etched in the memory of all. Raghunandan's son, Kanai Thakur, arranged a great festival to commemorate his father's passing away, and Srinivas remained there until its completion. The wonderful festival for Raghunandan's departure cannot be described with words.

Identity

In both the *Caitanya-maṅgala* (*madhya* 3.193) of Srila Lochan Das Thakur and the *Bhakti-ratnākara* (13.189) of Srila Narahari Thakur, Raghunandan Thakur is referred to as an incarnation of Cupid. Other *vaiṣṇavas* say that he was also an incarnation of Kandarpa Manjari. Yet others say that he was the cowherd boy known as Ujvala in Vrajabhumi. In his *Śrī Gaura-gaṇoddeśa-dīpikā* (text 70), Srila Kavi Karnapura has described:

*vyūhas tṛtīyaḥ pradyumnaḥ priya-narma-sakho 'bhavat
cakre līlā-sahāyaṁ yo rādhā-mādhavayor vraje
śrī-caitanyaḍvāita-tanuḥ sa eva raghunandanaḥ*

Lord Pradyumna, the third member of the *catur-vyūha*, had formerly appeared in Vrajabhumi as a close friend, *priya-narma-sakha*, of Sri Sri Radha Madhava, where he helped in Their transcendental pastimes. That same Lord Pradyumna appeared in the pastimes of Sri Chaitanya Mahaprabhu as Sri Raghunandan Thakur, who was non-different from both Sri Chaitanya Mahaprabhu and Sri Adwaita Prabhu. ❀

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Highlights

• REAL NOURISHMENT

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

• A LIVING CORPSE

Śrīmad Bhāgavatam 10.60.45

• BEGGAR OF PREMA (PART ONE)

Sri Srimad Gour Govinda Swami

REAL NOURISHMENT

Translation and purport to Śrī Caitanya-caritāmṛta madhya 25.278 by

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

ye līlā-amṛta vine khāya yadi anna-pāne,
tabe bhaktera durbala jīvana
yāra eka-bindu-pāne utphullita tanu-mane,
hāse, gāya, karaye nartana



Men become strong and stout by eating sufficient grains, but the devotee who simply eats ordinary grains but does not taste the transcendental pastimes of Lord Chaitanya Mahaprabhu and Krishna gradually becomes weak and falls down from the transcendental position. However, if one drinks but a drop of the nectar of Krishna's pastimes, his body and mind begin to bloom, and he begins to laugh, sing and dance.

PURPORT

All the devotees connected with the Krishna consciousness movement must read all the books that have been translated (the *Caitanya-caritāmṛta*, *Śrīmad Bhāgavatam*, *Bhagavad-gītā* and others); otherwise, after some time, they will simply eat, sleep and fall down from their position. Thus they will miss the opportunity to attain an eternal, blissful life of transcendental pleasure. ❀

A LIVING CORPSE

Śrīmad Bhāgavatam 10.60.45

tvak-śmaśru-roma-nakha-keśa-pinaddham antar
māmsāsthi-rakta-kṛmi-viṭ-kapha-pitta-vātam
jīvachavariṁ bhajati kānta-matir vimūḍhā
yā te padābja-makarandam ajighratī strī


Rukmini said to Krishna: A woman who fails to relish the fragrance of the honey of Your lotus feet becomes totally befooled, and thus she accepts as her husband or lover a living corpse covered with skin, whiskers, nails, head-hair and body-hair and filled with flesh, bones, blood, parasites, feces, mucus, bile and air.

PURPORT

Here Lord Krishna's chaste wife makes a quite unequivocal statement about material sense gratification based on the physical body. Srila Viswanath Chakravarti comments as follows on this verse: On the authority of the statement *sa vai patih syād akuto-bhayaḥ svayam* — "He indeed should become one's husband who can remove all fear." — Sri Krishna is the real husband for all women at all times. Thus a woman who worships someone else as her husband simply worships a dead body.

Srila Viswanath Chakravarti comments further: Rukmini thus considered that although the sweetness of Lord Krishna's lotus feet is well known, and although He possesses an

eternal body full of knowledge and bliss, foolish women reject Him. An ordinary husband's body is covered on the outside by skin and hair; otherwise, being filled with blood, feces, flesh, bile and so on, it would be overwhelmed with flies and other vermin attracted by its bad smell and other offensive qualities.

Those who have no practical experience of the beauty and purity of Krishna or of Krishna consciousness may be confused by such uncompromising denunciations of material, bodily gratification. But those who are enlightened in Krishna consciousness will be enlivened and enthused by such absolutely truthful statements. 

— Translation and purport from Bhaktivedanta Book Trust edition.

BEGGAR OF PREMA

Part One

Sri Srimad Gour Govinda Swami Maharaja

One day, Srimati Radharani decorated Her *kuñja* very nicely. Her *aṣṭa-sakhīs*, eight intimate friends, are there, headed by Lalita and Vishakha. They decorated Radharani's forest grove with various fragrant flowers like *mādhavī*, *mālatī*, *jui*, *sapalika*, *belli* and *mallikā*. Such a nice fragrance was emanating from them that many bumblebees were humming around. A cuckoo was singing, "Cooh! Cooh!" The peacocks were dancing and raising their feathers. All the trees and creepers in Vrindavana have very nice flowers and leaves. A cool breeze was blowing. There was such a pleasant atmosphere. Radharani's intimate girl companions were there at the door of the *kuñja*. They were all waiting. Radharani was inside, waiting eagerly for Krishna to come.

The blowing of the breeze moved some leaves and produced the sound "*kus-kus*!" It was as if that breeze was carrying the sound of Krishna's footsteps. "Oh! My beloved is coming. Krishna is coming." But Krishna was not coming.

In this way, Srimati is waiting. She was in such anxiety that every moment seemed to be a great *yuga*. "Oh, Krishna is not coming." Radharani's mood is leftist, *vāmya-bhāva*, and Her *vāmya-bhāva* increased more and more. All the *sakhīs* were there, and Vishakha especially saw the condition of her

sakhī, Radharani. Therefore She sent one *dūti*, girl messenger, "Go and see whether Krishna is coming or not." So that *dūti* went out, and on the way she met *aibya*, one of the *dūtis* of Chandravali. Chandravali's mood is rightist, whereas Radharani's mood is leftist. The two are opposite. *aibya*, out of pride, said, "Krishna is in the *kuñja* of my *sakhī*, Chandravali."

When that *dūti* returned to Radharani's *kuñja*, she reported the news to Vishakha. "Krishna is in Chandravali's *kuñja*." Then Vishakha became exceedingly angry and her eyes turned red-hot, "Unreliable person! Unreliable person!" Lalita, being a bit softer, tried to pacify her angry friend, but Vishakha was not listening. Immediately Vishakha went inside the *kuñja* and reported to Srimati Radha, "Krishna is in Chandravali's *kuñja*!" Then Radharani's leftist mood rapidly grew to the topmost degree, *abhimānī-sakhī*.

In Vraja, only Radharani relishes the last limit of *mādhurya-rasa*. Only Radharani can say, "*Kṛṣṇa āmāra! Kṛṣṇa āmāra!* — Krishna belongs to Me! Krishna belongs to Me!" No one else can say this. Krishna only belongs to Radharani and no one else. He is Radha's Krishna.

govindānandinī, rādhā, govinda-mohinī
govinda-sarvasva, sarva-kāntā-śiromaṇi

Radha is the one who gives pleasure to Govinda, *govindānandinī*. She is also the enchantress of Govinda, *govinda-mohinī*. She is the be-all and end-all of Govinda, *govinda-sarvasva*, and the crest jewel of all His consorts, *sarva-kāntā-śiromaṇi*.

This is Radha. So only Radharani, who is the be-all and end-all of Govinda, says, "*Kṛṣṇa āmāra! Kṛṣṇa āmāra!* — Krishna belongs to Me! Krishna belongs to Me!" But what does Chandravali say? Chandravali's mood is rightist, therefore she says, "*Āmi tomāra!*", "O Krishna, I belong to You." Radharani says, "Krishna belongs to Me," but Chandravali says, "O Krishna, I belong to You." This is the difference between the leftist and rightist mood.

The moment Radharani heard that Krishna was in Chandravali's *kuñja*, Her leftist mood rapidly heightened to the topmost degree. This is called *abhimāna*, sulkingness and anger.

In anger, She bit Her upper lip and said, “If Krishna comes, don’t allow that ungrateful person to enter My *kuñja*! Unreliable person!”

Radharani speaks in this way, but what does She really want? She always thinks of Krishna and cannot tolerate the acute pangs of separation from Him, even for a moment, but She says, “Don’t allow that ungrateful Krishna to come to My *kuñja*!” This is *māna*. Externally She rejects Krishna, but internally She wants Him. Krishna is there in the heart of Radharani. The heart of Radharani is *sat-prema-darpaṇa*, the mirror of pure love. So Krishna is there, and He is laughing.

Harsh Words

Saying, “Yes, we won’t allow that ungrateful wretch Krishna into the *kuñja* of our *sakhī*, we won’t allow Him,” Vishakha and Lalita went outside to guard the gateway of the *kuñja*. Then Krishna came, running breathlessly. Approaching the entrance to Radharani’s *kuñja*, He saw the two strong doorkeepers. Lalita and Vishakha stopped Him and said, “No admittance. Get out from here! Unreliable person! Our *prāṇa-sakhī*, dearest friend, decorated this *kuñja* so nicely. Where were You? Why are You coming here now?”

Krishna was in a very humble mood. In a mild way, He began to petition them with folded hands. “Please, please excuse Me. I am a great offender. Please report to your *sakhī* that I am here and I am begging to be excused.” But Vishakha and Lalita would not allow Him to enter. Vishakha was very angry, but Lalita, being a bit softer, went into the *kuñja*.

Radharani was just shedding tears, hanging down Her head. The whole ground, wet with the tears from Her eyes, had turned to mud and She was writing something on the ground with the finger of Her left hand. Seeing Lalita, Radharani asked, “Has My *prāṇa-vallabha* come? Has the Lord of My heart, Krishna, arrived yet?” Then the next moment, out of sulkiness, She said, “Why should Krishna come to Me? I am very ill-fated. There are so many beautiful ladies ready to give Him pleasure. Angels of heaven are there and they are all very eager to get Krishna and give Him

pleasure. So be it! Let Him accept their worship and be happy! I don’t know why a humble woman like Me gave everything to Him. I gave Him My life and soul, and loved Him with all My heart. I don’t know why! Now I am burning in this blazing fire of separation. Let Me be burnt to ashes, but let Him be happy.”

Radharani had become like a madwoman. When Lalita saw Her condition she was unable to say anything, so she returned to the gateway of the *kuñja*. Seeing Lalita, Krishna said, “O Lalita, you see, I am a great offender. I know your *sakhī*, Srimati, has developed great sulkiness. I realize that. But I have this faith—if you allow Me to enter into the *kuñja*, I am sure that when your *sakhī* sees My Syamasundar form, all Her sulkiness will vanish in a moment.” Then, in a very angry mood, Vishakha said, “You cheater! What are You saying? Seeing Your Syamasundar form You think my *prāṇa-sakhī* will forget everything and become Your maidservant? Get out from here! Get out!” Vishakha can be very cutting sometimes. “Don’t You feel ashamed to say such a thing? What is this? Are You greedy for Her love, or is She greedy for Your beautiful Syamasundar form? I think You have forgotten that although You are *madana-mohana*, the enchanter of Cupid, my *sakhī* is *madana-mohana-mohinī*, the enchantress of Madana-mohan. Is our *sakhī* greedy for Your beauty or are You greedy for Her love? All I know is that one day You will have to cry and cry and cry. I tell You, Krishna, You will have to cry for Her love. Now get out from here!” Vishakha spoke these harsh words to Krishna.

Krishna became disappointed. He could not understand what to do, so He left and went to the bank of the Yamuna. There He removed all His nice garments and ornaments. Throwing them away and rolling in the sand, Krishna began to cry. Now Krishna is morose. Only these words came out from His mouth, *rādhe purāo madhuripu kāmam, rādhe purāo madhuripu kāmam*, “O Radhe, please fulfill the desire of the enemy of Madhu-daitya.” Although Krishna is self-satisfied, *ātmārāma*, still He desires to be with Radharani.

Only One Hope

Paurnamasi is *yogamāyā* and she arranges all the *līlās* in Vrajabhūmi. The activities of *yogamāyā* are so wonderful that sometimes even Krishna cannot understand them. Although Paurnamasi-devi knows everything, still, when she saw the condition of Krishna she said, “My dear boy. What has happened to You?”

After Krishna had revealed everything before Paurnamasi, she said, “These things are not unknown to me. I have already sent Vrinda-devi to make some arrangement for Your union with Srimati Radharani.”

Just then, Vrinda-devi appeared there at the bank of the Yamuna. Seeing Krishna’s condition, Vrinda-devi thought, “Krishna is *līlā-maya*. What a wonderful *līlā* He has manifested! If there is *nitya-milana*, eternal union, then Radha and Krishna will never be separated from one another. If there is eternal union, where is *viraha*? Where is separation? Now Krishna is feeling such acute pangs of separation from Radharani, and Radharani has developed a sulkiness that Krishna does not know how to break. Krishna is the life and soul of Radharani. But Radharani has developed sulkiness and has thrown Him out, even though She cannot

tolerate one moment of separation from Him. I find this incomprehensible. Still, by Paurnamasi’s order and inspiration I will become an instrument in this wonderful *līlā*. If I can be an instrument in uniting Radha and Krishna, then I will consider my life to be successful.”

Then Vrinda-devi appeared before Krishna. “I am Vrinda-devi,” she said. “I have come under the direction of Paurnamasi, who has told me everything. I know that You have become so morose because Radharani has refused to see You. I understand that there is nothing You can do to meet with Radharani and break Her sulkiness. There is but one means, though. If You do what I say, then there is hope.” Krishna agreed, “Certainly I will do whatever you say. I cannot understand what to do. I am simply bewildered.”

Vrinda said, “All right. But I am telling You, You have to give up this *gopa-veśa*, this dress of a cowherd boy. You have to give it up. And You have such nice curling hair on Your head, but You have to shave it off. No more nice curling hair. Yes. Give up Your peacock feather. No more peacock feather. And don’t stand in this way, *tri-bhaṅga*, bent in three places. Give up all these things. As for this blackish body—no! All these things You have to give up. And take off Your yellow garment. Put on a saffron garment and become a beggar, *bhikṣu*. You have to throw away Your *mohana-muralī*, too. No more enchanting flute. Instead, I will give You an instrument, a *khañjanī* [tambourine]. I will teach You a very nice song and You have to sing it while playing on that *khañjanī*. Then, singing and playing, go to Radha’s *kuñja*. If You do this then there is some hope that You may meet Radharani.”

As soon as Vrinda-devi had spoken these words, Krishna immediately took on that form. Krishna appeared with a shaved head and a saffron color garment; a beggar in *sannyāsa-veśa* with a complexion like molten gold. By His desire that form appeared immediately, because His will is supreme. By His mere willing, creation and annihilation take place. So now Krishna is in *bhikṣu-veśa*, the dress of a beggar. (Continued in the next issue.)

—From Chapter 2 of “Embankment of Separation”, Gopal Jiu Publications, 1998.

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CLASS NOT MASS

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

I am very pleased that your preaching work is going on nicely. That is the test, that you are making devotees. Especially I want this school and college program. If only the intelligent class of men understand our Krishna philosophy, then our mission is successful. So try to attract these students with profuse prasadam and nice philosophy and they will appreciate more and more. Slow but sure, that is our motto — and class, not mass. So never mind some other Christian movements are getting many followers. The competition is beneficial for us. Everything is beneficial for Krishna consciousness if it is utilized properly. That is the art. Anything without substance will not last, so



just demonstrate sincerely that we have got solid ground beneath us, not that we have only some sentiment, that's all. Many fanatic spiritual movements have come and gone, but without the flawless philosophy of Krishna, they cannot stand. Therefore I want especially that my books and literature should be distributed profusely. This is our substance, real philosophical information, not some weak sentiments. So try for this, to give all men this Krishna philosophy, and many real devotees will come with us back to home, back to Godhead. ❧

- Letter to: Lalita Kumar and Jambavati 27 November, 1971.

A HUNDRED WARNINGS AGAINST MUNDANE MELLOWS

Prākṛta Rasa Śata Dūṣaṇī

*Sri Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

*guṇake bujhile jaḍa, kāma dūra haya nā
līlāke purile jaḍe, kāma dūra haya nā*

One who thinks that the divine qualities or eternal pastimes of Krishna are mundane can never become free from lust. (73)

*nāme jaḍa-vyavadhāne rūpodaya haya nā
nāme jaḍa-vyavadhāne guṇodaya haya nā*

Krishna's pure transcendental form and qualities can never be realized by chanting the holy name if one's consciousness is blocked by material conceptions. (74)

*aparādha-vyavadhāne rasa-lābha haya nā
aparādha-vyavadhāne nāma kabhu haya nā*

Due to blockage in the form of offenses, *rasa* cannot be attained, nor does the holy name manifest. (75)

*vyavahita līlā-gāne kāma dūra haya nā
aparādha-vyavadhāne siddha-deha pāya nā*

One infested by offenses may improperly sing the pastimes of the Lord, but this will never remove the lust in his heart. By the blockage of offenses, one's eternal spiritual body (*siddha-deha*) will never be attained. (76)

*sevopakarāṇa karṇe nā śunile haya nā
jaḍopakarāṇa dehe līlā śonā jaya nā*

If one does not hear the proper details of the devotional science [from the disciplic succession], then genuine service to the Lord can never be performed. One absorbed in the various material ingredients of the bodily concept of life can never properly hear the Lord's transcendental pastimes. (77)

*sevāya unmūkha ha'le jaḍa-kathā haya nā
natuvā cin-maya kathā kabhu śruta haya nā*

One who is enthusiastic for rendering unalloyed devotional service does not indulge in talk related to the mundane world. Otherwise, for one not on that platform, confidential topics about the all-conscious spiritual world should never be heard. (78)

— This concludes Srila Saraswati Thakur's *Prākṛta Rasa Śata Dūṣaṇī*

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BEGGAR OF PREMA

Part Two

Sri Srimad Gour Govinda Swami Maharaja

After Krishna had assumed a form with a shaved head and a saffron-colored garment Vrinda-devi taught Him this song:

*śrimate rādhe baḍa abhimānī
vāmya-bhāva śiromaṇi*

*śyāma sari aṅge ācchādana
tava tapta-kāñcana varaṇa*

*eta dīna chile pagaliṇī rāi
kānu preme prāṇa sampi*

*sarva rūpe guṇe ogo gāndharvike
kānu mana kari curi*

*āji rādhā-prema bhikṣā māgi
kānu phere dvāre dvāre haya*

“O Srimati Radhe, You have developed a sulky mood, *abhimāna*, very sulky. *Vāmya-bhāva śiromaṇi*. You are the crest jewel of that leftist mood. Your whole body is covered with a blue sari and Your bodily hue is that of molten gold, *tapta-kāñcana-gaurāṅgī*. Until now You were mad after *kānu-prema*, Krishna's love. O Gandharvike, Radharani, in every respect You have stolen the heart and mind of Kanu. But today Kanu has become a beggar, moving from doorstep to doorstep begging *rādhā-prema*, *rādhā-prema*, *rādhā-prema*.”

This is the nice song that Vrinda-devi taught Him. Then Krishna, in the form of a *sannyāsī*, went to Radha's *kuñja*, playing on that *khañjaṇī* and singing this song.

Sannyāsī Ṭhākura

When Krishna arrived at the gate of Radharani's *kuñja*, Lalita and Vishakha saw the beautiful *sannyāsī* and heard this wonderful song. Lalita inquired, “O *sannyāsī ṭhākura*. Where did You learn such a nice song?”

The *sannyāsī ṭhākura* said, “I have a *guru*. Her name is Gandharvika. I have learned it from Her.” Then Vishakha asked, “Why have You come here? What do You want, *sannyāsī ṭhākura*?”

“I am a *sannyāsī*. I don't want anything from this material world. I have given up everything because I am a beggar of *prema* only, *prema-bhikhārī*.”

Vishakha said, “All right, *sannyāsī ṭhākura*. My dear *sakhī* is very distressed. She is in a dying condition. Her fate is very bad, ill-fated. O *sannyāsī ṭhākura*, can You calculate the fortune of my *prāṇa-sakhī*?”

“Oh yes, I know how to do it.”

“Who has taught You?”

“Oh, I have learned from My *guru*, Gandharvika. She has taught Me all these things.”

Hearing this, Vishakha asked, “*Sannyāsī ṭhākura*, will You come into the *kuñja* to calculate the fortune of our *prāṇa-sakhī*? Then You'll get Her blessings. By my *sakhī*'s blessings You will definitely get *prema*.”

The *sannyāsī ṭhākura* said, “Yes, why not? I must go because I am greedy for that *prema-dhana*. Therefore I have put on this *sannyāsa-veśa*. I am a beggar of *prema*, *prema-bhikhārī*, so I must go.”

Then they took the *sannyāsī ṭhākura* into the *kuñja*. Lalita entered into the inner chamber where Radharani was lying, and reported to Her that a wonderful *sannyāsī ṭhākura* had come. In the meantime, Vishakha requested Him, “*Sannyāsī ṭhākura*, will You please sing that very nice song You were singing? I want to hear that sweet song. Will You sing it?”

Sannyāsī ṭhākura said, “Yes, why not? That is My favourite song.” Then He started to sing. *āji rādhā-prema bhikṣā māgi kānu phere dvāre dvāre haya*, “Today Kanu has become a beggar moving from doorstep to doorstep, begging for Radharani's love,” When He sang

this last line and the words entered into the ears of Radharani, immediately the crying mood came out from Her heart:

*āśliṣya vā pāda-ratām pinaṣtu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ*

Let that debauchee do whatever He likes. He may embrace Me or kick Me. He may burn Me with the blazing fire of separation, not giving Me *darśana*. Let Him do whatever He wants—He is a debauchee after all. But still, He will always be My *prāṇanātha*, the Lord of My heart, and not anyone else. [Śikṣāṣṭakam 8]

This is the last verse of Mahaprabhu's Śikṣāṣṭakam, and it came out from the core of Radharani's heart.

Then Lalita consoled Her, "O my *prāṇa-sakhī*, be pacified. Have patience. Have patience. A nice *sannyāsī* *ṭhākura* has come. He knows everything, *sarvajñā*. He will calculate Your fortune, whether You can meet Your *prāṇavallabha*, the Lord of Your heart."

After carefully arranging two seats on the veranda of Radharani's *kuñja*, Lalita requested the *sannyāsī* to take His seat there. Then Radharani came out from Her inner chamber. She was wearing a veil over Her head because She never looks at the face of any male person. No male but Krishna can see the face of Radharani. Lalita made Her sit down on the other seat, just in front of the *sannyāsī* *ṭhākura*. Then Lalita held out Radharani's left hand to show to the *sannyāsī* *ṭhākura*. "O *sannyāsī* *ṭhākura*," she said, "Please calculate the fortune of our *prāṇa-sakhī*."

Sannyāsī *ṭhākura* said, "Please excuse Me, I am a *sannyāsī*. I cannot touch the hand of any lady. No. My *sannyāsa-dharma* will be broken."

"How can You calculate then?"

"I can calculate your *sakhī*'s fortune by seeing the lines on Her forehead. I know how to do it. Remove the veil and I will calculate."

Then Vishakha said, "O *sannyāsī* *ṭhākura*! You see, our *sakhī* never looks at the face of any male, in this world. She is very strict in the matter."

The cheating *sannyāsī* replied, "Āre *bābā*! I am a *daṇḍi-sannyāsī*, don't you understand? I have no desires. I have given up everything. I am only a beggar, begging love. I am *prema-bhikhārī*. Why is your *sakhī* ashamed to remove Her veil before a *daṇḍi-sannyāsī*? If Your *sakhī* lifts the veil, there is no harm at all. Then I can calculate. I am *sannyāsī*. I am not an ordinary male."

When Lalita removed the veil, immediately, *śyāma-tri-bhaṅga-lalita*, Krishna's form came out — the *sannyāsa* form disappeared! He was standing in a graceful threefold bending form with flute, peacock feather, yellow garments and nice ornaments. Then Krishna's eyes fell on the eyes of Radharani — eye-to-eye union. Immediately Her sulkiness disappeared. Vishakha became amazed, "What is this?"

Kṛṣṇa-līlā — Gaura-līlā

That is what Raya Ramananda saw when Mahaprabhu showed him His real form:

*pahile dekhilun tomāra sannyāsī-svarūpa
ebe tomā dekhi muṇi śyāma-gopa-rūpa*

Ramananda Raya told Lord Sri Chaitanya: At first I saw You appear like a *sannyāsī*, but now I am seeing You as Syamasundar, the cowherd boy. [Cc. madhya 8.268]

Raya Ramananda saw Syamasundar. As soon as the *sannyāsī* form disappeared, Krishna's Syamasundar form appeared. Raya Ramananda is Vishakha-sakhī in *vraja-līlā*, so he has seen these things.

*tomāra sammukhe dekhi kāñcana-pañcālīkā
tānra gaura-kāntye tomāra sarva aṅga ḍhākā*

I saw You appearing like a golden doll, and Your entire body appeared to be covered by a golden lustre. [Cc. madhya 8.269]

*tāhāte prakāṣa dekhoṇ sa-varṇī vadana
nānā bhāve cañcala tāhe kamala-nayana*

Now I see that You are holding a flute to Your mouth and Your lotus eyes are moving very restlessly due to various ecstasies. [Cc. madhya 8.270]

Krishna told Srimati, "O Radhe, You are *kṛṣṇa-āhlādinī*. All Your *līlās* are meant for My pleasure. You don't want to touch the body of anyone but Me. Similarly, I don't want to touch the body of any lady but You, Radhe. Sometimes I go to Chandravali's *kuñja* just in order to heighten Your *vāmya-bhāva*. Thereby Your leftist mood is heightened and I get some pleasure out of it. Now the highest mood has been expressed today. I could not find any other means to break Your sulkiness. Therefore I put on this *sannyāsa-veśa* and became a beggar, *prema-bhikhārī*."

Previously, when Radharani was crying, Vishakha told Krishna, "One day You'll have to cry like that!" And so now He is always crying in the form of Mahaprabhu.

Indebted

This is how Krishna has to cry. Krishna has to cry and become a *sannyāsī* begging for *rādhā-prema*, the love of Radharani. Krishna says, “Otherwise I cannot pay back the debt — *na pāraye, na pāraye*. I have become indebted.”

*na pāraye 'ham niravadya-saṁyujāṁ
sva-sādhū-kṛtyaṁ vibudhāyusāpi vaḥ
yā mābhajan durjaya-geha-śṛṅkhalāḥ
saṁvṛścyā tad vaḥ pratiyātu sādhuṇā*

O *gopīs*, I am not able to repay My debt for Your spotless service, even within a lifetime of Brahma. Your connection with Me is beyond reproach. You have worshipped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation. [Bhāg. 10.32.22]

Here, Krishna says, “I cannot pay back the debt. O *gopīs*, you have such love for Me that you broke all rules and regulations, all Vedic regulative principles. At the dead of night you have come running to Me.” This is *rāgānugā-bhakti*, no rules and regulations.

So Krishna has become indebted. And to pay back this debt He came in the form of a *sannyāsī*. A completely different form; not bent in three places, no nice curling hair. Now His head is shaved, His yellow garment is saffron colour and He is

begging for *rādhā-prema*. That is *rādhā-bhāva*. He had to come in this *sannyāsa* form, otherwise He could not pay back the debt. Now Krishna is moving in that form which is the combination of Radha and Krishna, *rasarāja-mahābhāva*. That is Chaitanya Mahaprabhu.

Mood Of A Mañjarī

In the meantime, Purnamasi had ordered Vrinda-devi to engage all the *mañjarīs* in decorating the *kuñja* where Radha and Krishna will sit and swing. So they have decorated the *kuñja* and swing for Radha and Krishna. This is the *mañjarī-bhāva-sevā*. Our mood is this *mañjarī-bhāva*, and we just offer service to Radha and Krishna in that mood:

*rādhā-kṛṣṇa prāṇa mora jugala-kīśora
jīvane maraṇe gati āra nāhi mora*

*kālindīra kūle keli-kadambā vana
ratana-bedīra upara basābo du'jana*

*śyāma-gaurī-aṅge dibo (cuyā) candanera gandha
cāmara ḍhulābo kabe heri' mukha-candra*

*gāṇthiyā mālātīra mālā dibo doñhāra gale
adhare tuliyā dibo karpūra-tāmbūle*

*lalitā-viśākhā-ādi yata sakhī-vṛnda
ājñāya karibo sevā caranāravinda*

*śrī-kṛṣṇa-caitanya-prabhura dāsera anudāsa
sevā abhilāṣa kare narottama-dāsa*

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

The Divine Couple, Sri Sri Radha and Krishna, are my life and soul. In life or death I have no other refuge but Them. In a forest of small kadamba trees on the bank of the Yamuna, I will seat the divine couple on a throne made of brilliant jewels. I will anoint Their dark and fair forms with sandalwood paste scented with *cuyā*, and I will fan Them with a *cāmara* whisk. Oh, when will I behold Their moonlike faces? After stringing together garlands of *mālātī* flowers, I will place them around Their necks, and I will offer *tāmbūla* scented with camphor to Their lotus mouths. With the permission of all the *sakhīs* headed by Lalita and Vishakha, I will serve the lotus feet of Radha and Krishna. Narottam Das, the servant of the servant of Sri Krishna Chaitanya Prabhu, longs for this service to the Divine Couple. [Prārthanā song 40]

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FLAME, NOT SMOKE

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

If you still cannot understand what is my instruction, then how can I help you? In our movement the beginning of spiritual life is to surrender. If there is no surrender, then there is no advancement. Krishna says, “sarva-dharmān parityajya mām ekaṁ śaraṇam vraja — Abandon all varieties of religion and just surrender unto Me.” [Bg. 18.66]. This is the



beginning. If surrender is lacking then there is no beginning even, what to speak of advancement. *na sa siddhim avāpnoti na sukham na parām gatim* — Such a person attains neither perfection, nor happiness, nor the

supreme destination. This is the beginning of spiritual life. The word is disciple. Disciple means one who accepts discipline. If there is no discipline, how is one a disciple? That discipline is continued by disciplic succession. That is perfect. As soon as the disciplic succession is missing, then everything is lost.

evam paramparā-prāptam imāṁ rājarṣayo viduḥ sa kālenaha mahatā yogo naṣṭaḥ parantapa

This supreme science was thus received through the chain of disciplic succession and the saintly kings understood it in that way. But in course of

time the succession was broken, and therefore the science as it appears to be lost. [Bg. 4.2]

The word *naṣṭa* is used. As soon as the discipline is broken, then everything is lost. You can dance like a dog but that will not have any affect. No one can dance enthusiastically unless there is spiritual strength. Last night Madhudvisha Maharaja was singing, and so many men became enthused to dance. So unless there is spiritual strength, it cannot be done. Unless there is spiritual strength, you cannot enthuse others. We should acquire spiritual strength by following the regulative principles. Sanatan Goswami has therefore forbidden us to hear from non-devotees. *avaiṣṇava-mukhodgīrṇam pūtam-hari-kathāmṛtam śravanām naiva kartavyam* — One should not hear from those who are not following *vaiṣṇava* principles.” One may say, “Why? It’s *kṛṣṇa-kathā*, Krishna’s words?” *sarpocchiṣṭa-payo yathā* — Milk is very good, but as soon as it is touched by a serpent it is no longer good. It is harmful. Unless the speaker is a *vaiṣṇava*, there is injunction, “Don’t hear from him. It will be poisonous.” One who is not following the *vaiṣṇava* principles cannot speak about *vaiṣṇava* principles. It is harmful. That is forbidden by our *ācāryas* like Sanatan Goswami. If someone says, “What is the harm? He is chanting Hare Krishna...” He

cannot chant. That is show-bottle chanting. It is not effective. One may say that, "Let me hear anyone who is chanting." No. Sanatan Goswami says, "Don't hear." It will be harmful. If they are not following the *vaiṣṇava* principles then hearing them will not be effective.

As far as gathering men, if you do not gather intelligent men, then what is the use? *Ekaś candras tamo hanti na ca tārā sahasraśaḥ* — "If there is one moon, that is sufficient. What is the use of millions of stars?" (Chanakya Pandit) If one is a perfect *vaiṣṇava*, that is sufficient. Still, we recommend, "Go on chanting." This will help you anywhere. It is also good.

If you want to ignite wood and the wood is dry, then the fire takes place immediately, but if it is moist, only smoke will come. Smoke is not what we want. We want a blazing fire. If only smoke comes from the wood you cannot take any use of it. It is not useful. It is only good for troubling your eyes. Smoke also means fire, but you require a blazing fire, not a smoky fire. A blazing fire immediately takes place if the wood is dry. Otherwise, you will go on enjoying smoke. One may say, "Be satisfied. Where there is smoke there is fire." But it will not be useful. Gradually the wood will dry, but it takes a long time. You require flame. But that flame cannot be produced if the wood is wet. Wet means materially contaminated. Pure devotional service is the flame and all other things are smoke. You must get the flame. Otherwise, your business will not get done. When there is smoke we naturally fan, "*Phat, phat, phat.*" Then as soon as the flame comes, there is no smoke. So fan it. Let the flame come. Then everything will be all right. Otherwise be satisfied with only smoke. You may cook with smoke for three hundred years.

One big man approached a yogi. People are very inquisitive to see some yogic magic, so the rich man asked the yogi, "What you have learned about yogic perfection?"

The yogi replied, "In the severe winter season I can dip myself in the water up to this and practice yoga."

"How long can you remain?"

"I can remain the whole night."

"All right, if you can remain within severe cold water overnight then I shall give you such and such presentation."

So the yogi agreed, and did it. Then in the morning, when the man came, he said, "Oh, you are successful?"

Either he had no money or he did not want to give it. So he asked his advisor, "What shall I do?"

"No, no sir, you cannot give money." "Why?" "There was some heat."

"How was there heat?"

In India during the month of Kārttika month they burn some *ākāśa-pradīpa*, a lamp on top of the roof. On the roof there is some bamboo, and on top of the bamboo there was a lamp. His advisor said, "You could see the lamp there, and you took heat from it." That lamp was three miles away, but still he said, "Yes, there was heat. Therefore he could tolerate."

The yogi appealed to another servant of that big man, "I took so much trouble and he did not pay me anything."

The servant replied, "Don't worry. I shall see that you are paid." Shortly after that there was some urgent business and the rich man told that servant, "Tomorrow I am going. You must come with me." He planned to leave at ten o'clock. At nine o'clock the rich man sent a messenger to the servant, "Are you ready?"

"No, I am cooking. As soon as I finish my cooking and take my meal then we shall go."

After some time the rich man became angry and, going there, he inquired, "So what are you doing?"

"I am cooking."

"Where you are cooking?"

That servant had made a device out of three bamboos, on the top there was a pot of rice, and the fire was far below on the ground. The rich man said, "What kind of cooking is this?"

The servant said, "No, there is heat. It is going on."

"How can you cook like this. It is nonsense."

"No, if the temperature from a lamp on a roof could protect that man, then why won't it work for cooking?"

Then the rich man could understand, and the yogi was paid. So this kind of cooking, a

pot three miles above a little fire will not act. There must be proper adjustment of cooking. Then you can cook food and eat. Cooking is a useless attempt with only a little smoke or a little fire three miles away from the cooking pot. One must be serious to cook. There is method how to do it. If you don't adopt that method and if you cook in your whimsical way, then you will never be able to eat. If you say, "I shall cook in my own way," and if you adopt that process, will it help? *Na siddhiṁ sa avāpnoti na sukhaṁ na paraṁ gatim.* ❧

— Room Conversation 1 July 1974, Melbourne.

POPCORN BONDAGE

Srila Bhaktisiddhanta Saraswati Thakur

*"lājābandhanā nyāya" Chapter 50 of
Upākhyāne Upadeśa*

Upākhyāne Upadeśa is a collection of short stories with explanations that were commonly used by Srila Bhaktisiddhanta Saraswati Thakur. Upākhyāne Upadeśa was compiled by Sri Sundarananda Prabhu, a prominent disciple of Srila Bhaktisiddhanta, and was first published in 1940.

Being extremely tired due to hunger, a poor man was leaning against a pillar in a travellers' rest house. A wealthy merchant happened to pass by after taking his daily bath in the holy Ganges. Seeing the hungry person, he felt compassionate and purchased some popcorn from a nearby shop to give to him.

Anxious to accept the food, the hungry person reached out both of his hands. However due to either fatigue or lack of intelligence he did not undo his embrace around the pillar.

Realizing that the hungry person wouldn't be able to eat the food while embracing the pillar, the compassionate gentlemen advised him to remove his arms from the pillar before accepting the popcorn. Unfortunately, the foolish person insisted upon accepting the popcorn while still embracing the wide pillar.

Most reluctantly, the kind-hearted merchant poured the popcorn into the hands of the hungry person and went away. The wretched person then started making all sorts of attempts to eat the popcorn but as his mouth could not

reach his hands around the wide pillar. He remained as hungry and dejected as before.

PURPORT

All atheists suffer like this. Foolish conditioned souls prefer to embrace the pillar of the material world and take rest, while refusing to accept anything worthwhile. They would greatly benefit if they would accept the valuable instructions of the pure devotees so that they could train themselves how to give up the allurements of taking useless rest upon the pillar of this mundane world. ❧

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Śrī Nityānanda-candrasya

THE MOONLIKE

NITYANANDA PRABHU

By Shankar Ghosh
maṅgala-rāga

*śrīvāsa aṅgane vinoda bandhāne
nāce nityānanda rāya
manuja daivata puruṣa yoṣita
sabāi dekhite dhāya (1)*

*bhakata-maṇḍala gāota maṅgala
bāje khola karatāla
mājhe unamata nitāi nācata
bhāyāra bhāve mātōyāla (2)*

*hema stambha jini bāhu subalani
siṁha jini kaṭi-deśa
candra-vadana kamala-nayana
madana-mohana veśa (3)*

*garaje puna puna lampha ghana-ghana
malla-veśa dhari nāca-i
aruṇa-locane prema-varikhane
avanī-maṇḍala siṅca-i (4)*

*dharaṇī-maṇḍale premera vādara
karala avadhūta-cānda
nā jāne nara-nārī bhuvana daśa-cāri
rūpa heri heri kānda (5)*

*sāntipura-nātha garaje avirata
dekhiyā premera vikāra
dhariyā śrī-caraṇa karaye rodana
paṇḍita śrīvāsa udāra (6)*

*mukunda kutūhalī kāndaye phuli-phuli
dhariyā gadādhara kora
nayane vahe prema ṭhākura abhirāma
saghane hari hari bola (7)*

*nā jāne dibā-niśi prema-rase bhāsi
sakala sahacara-vṛnde
śaṅkara-ghoṣa dāsa karata prati-āśa
nitāi-caraṇāravinde (8)*

(1) In Srivasa's delightful courtyard Lord Nityananda Raya dances. Humans and demigods, men and women, everyone runs to see Him.

(2) The circle of devotees sings auspicious songs. The *karatālas* and *kholas* sound. In the midst of it all, Lord Nitai dances madly with ecstatic spiritual love.

(3) His graceful arms surpass the beauty of golden pillars, and His slender waist defeats the lion's waist. His moon-like face and lotus eyes enchant even Cupid.

(4) Again and again he roars. He leaps and leaps with the agility of a great athlete. All around, the earth is sprinkled with tears from His reddish eyes.

(5) Lord Nitai, the moon of *avadhūtas*, drowns the whole world with divine love. The men and women of the fourteen

worlds, not understanding Him, simply gaze and gaze at His wonderful handsome form, and cry.

(6) Seeing Lord Nitai's spiritual transformations, Lord Adwaita, the master of Santipur, roars incessantly. Noble Srivas Pandit grasps Lord Nitai's feet and weeps.

(7) Mukunda cries out in joy. Overcome, he embraces Gadadhar. Tears of spiritual love flow from Abhiram Thakur's eyes. He calls out, "Hari! Hari!"

(8) Everyone floats in the nectar of ecstatic love. No one knows if it is day or night. Shankar Ghosh yearns to attain Lord Nitai's lotus feet. ❀

OUR GENUINE RELATIONS

From Srila Lochan Das Thakur's

Śrī Caitanya-maṅgala, Madhya Chapter 12

Sri Chaitanya Mahaprabhu to Sachi-mata:

*yasyāsti vaiṣṇavaḥ putraḥ putrinī sā vidhīyate
avaīṣṇava-śata-putra-jananī śūkarī samā*

That mother whose son is a pure devotee is a real mother. But that mother who produces one hundred non-devotee sons is no better than a she-hog. (164)

*ki nārī, puruṣa āra kebā kāra pati
śrī-kṛṣṇa-caraṇa vīnu āra nāhi gati*

Who is really one's husband? Who is one's wife? There is no shelter but the lotus feet of Krishna. (183)

*sei pitā, sei mātā, sei bandhu-jana
sei hartā, sei kartā, sei mātra dhana*

Krishna is the only father, mother and friend of all. He is the only destroyer, doer and real wealth. (184)

*sei se parama-bandhu, sei mātā-pitā
śrī-kṛṣṇa-caraṇe yei prema-bhakti-dātā*

That person who gives you *prema-bhakti* at the lotus feet of Sri Krishna is the supreme friend, mother and father. (195)

*sakala janame pitā, mātā sabhe pāya
kṛṣṇa-guru nāhi mile bujhiha hiyāya*

In every birth one gets a father and mother. Very rarely however does one get guru and Krishna. (204) ❀

— Translated from the Gaudiya Mission, Bag Bazaar edition. Calcutta. 1991.

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His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

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Srila Vrindavan Das Thakur

NOT LIKE HOTEL DANCING

His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada

*ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nijarūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies the ecstatic potency [*hlādinī*].



Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual *rasa*. — Bs. 5.37

If you take a nice fruit, mango, the taste is pleasing. That taste is called *rasa*. Within anything enjoyable there is *rasa*. If you love somebody, you kiss somebody, embrace somebody, there is *rasa*. Here we have got that taste of *rasa* in a perverted manner. But *cinmaya-rasa* means it continues. Radha-Krishna are enjoying dancing and chanting with the *gopīs*. That is eternal. It is never stopped. It is not that they become old and there is no more enjoyment, or that they are separated or divorced or something. No. Everything is eternal. That is the difference between this material *rasa* and that spiritual *rasa*.

Your youthful enjoyment will not last. It will be finished. Your American life will be finished. Your life — everything — will be finished, and finished forever. You will not have it again. It is flashing; coming and going. But that life is eternal. That is *ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ*. This *ānanda-cinmaya-rasa* is called *hlādinī-śakti*, Krishna's pleasure potency. *na tasya karyam karaṇam ca vidyate; parāśya śaktir vividhaiva śrūyate* — "The Supreme Lord does not have to do anything Himself. His multifarious potencies do everything for Him." [*Śvetāśvatara Upaniṣad* 6.8] This is the Vedic version, that, "The Supreme has nothing to do." Here in the material world we may enjoy dancing in a hotel, and then the next morning we have to go dig garbage to bring money for that dancing. It is not that Krishna has to go the next morning to dig garbage. It is not that He has to acquire money by flattering somebody or working in some hell. No. Krishna is *param brahman* — *param brahma param dhāma pavitraṁ paramam bhavān* [Bg. 10.12]. When Arjuna understood Krishna, he said, "My dear Krishna, You are *param brahman*, the Supreme Personality of Godhead." This is the understanding of the *Gītā*. Yet after reading it some persons think that they are God.

What is this nonsense? Where do you get this idea? Where is it stated in the *Bhagavad-gītā*? All of these rascals, scholars, and so-called commentators are simply bluffing. They're all rascals. They do not know what *Bhagavad-gītā* is. ... Just like some rascals think that Krishna is Kali, or Durga. No! Kali and Durga are His potencies. *parāsyā śaktir vividhaiva*. The Supreme has many kinds of potencies. Goddess Kali is one of them and Durga is also. Durga is not the Absolute Truth. This is nonsense. It is stated in the *Brahma-samhitā*, *ṣṛṣṭi-sthiti-pralaya-sādhana-śaktir eka chāyeva yasya bhuvanāni bibharti durgā* [Bs. 5.44]. Durga is the very powerful material nature. She has the power to create, maintain, and dissolve. But she is not the absolute personality. She is simply working like a shadow. As the shadow moves when the original substance moves, similarly, she is only working under the direction of Krishna. She is the external potency. Similarly, Radharani is a pleasure potency, and these *gopīs* are expansions of Radharani. They are not ordinary girls. And neither is Krishna enjoying like us, dancing at night in a hotel and then digging garbage in the morning. ❧

— Initiation lecture, Los Angeles, 16 July 1969.

TRANSCENDING LITTLENESS

Srila Bhaktisiddhanta Saraswati Thakur

I happen to be an entity dominated by the knowledge of the five mundane elements. I am entrapped in the functions of littleness by abstaining from thoughts of the great one. Because I have preferred to remain confined to the functions of my littleness, the egotistic sentiment that I am the master of myself and of all entities has appeared in me. It has become necessary to get rid of this desire for domination. Nothing is easier than to assert that the little should aim at being identified with the great. If one allows oneself to be mastered by such senseless ambition and tries to realize his oneness with the divinity, such egotistic vanity effectively blocks the course of all real well-being.

When we are cast into the state of evil by harboring the hallucination that we are

equals of the divinity, there simultaneously appears, (1) a condition which is experienced as full of grief, (2) the state of infatuation due to forgetfulness of our real nature, and (3) fear. In other words, we lament on account of supposing ourselves to be identical with our gross and subtle bodies, being enchanted by the limiting energy of Godhead known as *māyā*. The mischief makes its appearance when I dishonestly begin to think that Godhead, His devotees the *vaiṣṇavas*, the spiritual guide, and I myself, are on a footing of equality; or even that I am superior to them. From the wicked thought that I am the equal of the spiritual guide and the true devotees, or that they are less than I am, the dreadful offense in the shape of contempt for one's superiors gathers strength. This is real culpable arrogance as is clear from the text of the *Bhāgavatam* [11.2.47], which says:

“One who, while worshipping Govinda, abstains on principle from worshipping His devotees is called arrogant.” When the conviction that all *bhāgavatas*, devotees, are objects of my worship as much as Godhead Himself, dawns upon our souls, we are freed from the clutches of grief, infatuation and fear. The only method by which this goal is realizable is by the service of Godhead. ❧

— Reprinted from the *Gaudiya*, January 1993.

A SADHU HAS NO ENEMIES

*Questions and answers with
Sri Srimad Gour Govinda Swami Maharaja*

Devotee: You said there is no enemy. But what if someone seems to be impeding your idea of how you want to serve Krishna?

Gour Govinda Swami: One who is in complete Krishna consciousness never thinks anyone his or her enemy. They see everything as Krishna's will. What can someone do against us unless Krishna wills? A *sādhū* has no enemy.

Devotee: How does such a *sādhū* see someone who criticizes a *vaiṣṇava*, Krishna, or his own guru? Does he see him as enemy?

Gour Govinda Swami: No, a *sādhū* never sees anyone as an enemy. It is up to Krishna. The example is Durvasa Muni. He was a powerful yogi, but he committed an offense at the lotus feet of Ambarish Maharaja.

Ambarish Maharaja remained undisturbed. Then Krishna took His *sudarśan cakra* and ran behind him. Durvasa Muni ran here and there. He went to *brahmā-loka*, *siddha-loka*, and finally to Lord Narayan. Narayan told him, "No, I cannot protect you. You have committed such an offense. Go and beg excuse from Ambarish Maharaja. If he offers prayers then the *cakra* will go away. During that period, Ambarish Maharaja had not taken any food. He patiently waited, thinking, "Oh, Durvasa Muni must come back."

Devotee: So how do we understand that sometimes a *vaiṣṇava* shows anger on someone who blasphemes another *vaiṣṇava* or the Lord?

Gour Govinda Swami: A *vaiṣṇava* tolerates everything. But he cannot tolerate blasphemy of another *vaiṣṇava* or the Lord. It is intolerable for him. He must be angry.

Devotee: What about cow killing and other types of ignorance? Shall we just tolerate it or should we try to stop such ignorance?

Gour Govinda Swami: Therefore we preach. We go out and preach and inculcate Krishna consciousness in others. If they can understand then they will stop. If they cannot understand, how can you stop it?

Haridas Thakur was beaten severely by the Muslims. They dragged him to twenty-two market places giving him very severe lashes. His flesh and bones came out. But still he didn't curse them. Rather, he offered prayers on their behalf, "O Supreme Lord, they are devoid of knowledge. They don't know what they are doing. If they had knowledge they would not have done these things. Please excuse them. Let pure knowledge be imparted to them so in the future they won't do like this."

Taror iva sahiṣṇunā — a *vaiṣṇava* is as tolerant as a tree. But he is not tolerant if he hears blasphemy of *vaiṣṇava*, *sādhū*, *śāstra*, *guru*. He cannot tolerate it.

Devotee: Does it mean he is angry but does not feel that person is his enemy?

Gour Govinda Swami: He doesn't feel any enmity. A *sādhū's* anger is a blessing. Hanumanji is a great *sādhū*. But he was so angry with Ravan. "He kidnapped the wife of my master." He became so angry that he burned all of Lanka. This is real anger. You should utilize anger in that

way. If someone blasphemes a *bhakta*, devotee, you should express anger towards him. Otherwise you should have no anger. Hanumanji's eyes turned red-hot. Ravan had kept Sita-devi in a garden as beautiful as Indra's, named "Ashoka", meaning, "that place where there is no lamentation". But Sita-devi was always lamenting. Ravan had made that garden very nice and beautiful, with many varieties of flowers and fruits he had brought from the celestial planets.

When Tulsidas was reading the *Rāmāyaṇa*. He was giving a description, "Oh, Ravan's Ashok-kanan garden is very beautiful with many varieties of flowers, fruits, and colors."

Hanuman was sitting there listening. He said, "No, no, no. I have seen the garden. It was all red."

"No, Hanuman. You were very angry at that time, therefore you saw all red because of your angry mood."

In Hanuman's anger he saw everything red — no varieties of color. Therefore it is said that a person sees the reflection of his mind. What is in his mind, he sees.

Devotee: Once you explained that anger comes from envy.

Gour Govinda Swami:

*kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ
mahāśano mahā-pāpmā viddhy enam iha vairiṇam*
[Bhagavad-gītā 3.37]

You have material desires, and if they are unfulfilled then anger comes. That anger is born out of *rajo-guṇa*. Otherwise why would anger come?

Devotee: In devotional service some obstacles come and then anger comes?

Gour Govinda Swami: Anger on whom?

Devotee: Anger on anything that is impeding it, a person or anything.

Gour Govinda Swami: Anger on the circumstances or anger on a person?

Devotee: Usually anger towards a person. It seems like he is in the way. It is devotional service and anger should not be there, but why is anger there?

Gour Govinda Swami: In devotional service my guru has said that I have to do something. If someone creates an obstacle then anger comes: "Why are you doing like that?" A *sādhū* becomes angry.

Devotee: But if that person who created the obstacle is a devotee?

Gour Govinda Swami: If he is a devotee he can understand. Why would he create obstacles? He will think, “He is serving guru and Gauranga. Why shall I create obstacles for him? Then I will become an offender.” Someone who creates such obstacles is not a devotee. He is only outwardly a devotee. He is only pretending. He or she is not a real devotee. ❧

— After a class on *Śrīmad Bhāgavatam* given on 27 July 1994

Śrī Gauracandrasya

THE MOONLIKE LORD GAURA

By *Srila Vrindavan Das Thakur*

(Sung in *dhānaśī-rāga*)

1. *vimala hema jini tanu anupāma re*
tāhe śobhe nānā phula-dāma
kadamba keśara jini ekaṭī pulaka re
tāra mājhe bindu bindu ghāma
2. *calite nā pāre gorā- cānda gosānī re*
balite nā pāre ādha bola
bhāve avaśa ha-iyā hari hari bolāiyā
ācaṇḍāle dhari dei kola
3. *gamana manthara-gati jini maya-matta hātī*
bhāvāveśe dhuli dhuli jāya
aruṇa vasana-chabi jini prabhātera ravi
gorā aṅge laharī khelāya
4. *e hena sampada kāle gorā nā bhajiluñ hele*
tuyā pade nā kariluñ āśa

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śrī-kṛṣṇa-caitanya *ṭhākura śrī-nityānanda*
guṇa gāya vṛndāvana dāsa

1. His peerless form defeats the purest gold and is decorated with a wealth of many kinds of flowers. The hairs on that form, standing erect and interspersed with drops of perspiration, defeat the beauty of the filaments of the *kadamba* flower.

2. That Lord Gaurachandra has lost the power to walk properly. He is even unable to speak more than half words. Overcome with ecstatic love and chanting, “Hari! Hari!” He embraces everyone, down to the lowly *caṇḍāla*, in His arms.

3. Overcome with ecstatic love, His staggering gait defeats the walking of intoxicated elephants. Clothed in saffron garments surpassing the beauty of the rising sun, the movement of His golden limbs resembles the dancing of waves.

4. Alas! At that blissfully fortunate time I did not worship Lord Gaura. I did not yearn to attain His feet. Lamenting in this way, Vrindavan Das sings the glories of Sri Krishna Chaitanya and Thakur Sri Nityananda.

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Bhaktānām sautsukya-prārthanā

THE DEVOTEE’S EARNEST PRAYERS

āsvādyam pramadā-radacchadam iva śravyam navam jalpitan
bālāyā iva dṛśya uttama-vadhū-lāvanya-lakṣmīr iva
prodghoṣyam cira-viprayukta-vanitā-sandēśa-vāñīva me
naivedyam caritam ca rūpam anīśam śrī-kṛṣṇa nāmāstu te

O Lord Krishna, I pray that the remnants of Your foodstuff may become as palatable for me as a woman’s lips are palatable for a materialist. I pray that the narration of Your pastimes may become as sweet to my ears as the words of a young girl are sweet for a materialist. I pray that the sight of Your transcendental form may become as pleasing to my eyes as the beauty of a young bride is pleasing to her husband. I pray that I may always chant Your holy name in the same way that a lover reads aloud a letter from his long-separated beloved. ❧

— author unknown, text 93 From Srila Rupa Goswami’s *Padyavali*. Translation by Sri Kusakratha Das



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Highlights

- **PURE HARMONY**

From the Life of Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

- **WE EXIST ON COOPERATION**

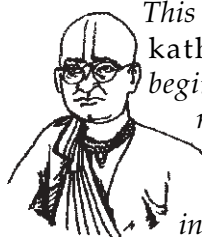
His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

- **FROM MOSES TO MAHAPRABHU**

Srila Saccidananda Thakur Bhaktivinode

PURE HARMONY

Srila Bhaktisiddhanta Saraswati Thakur



This fifty-first issue of Sri Krishna-kathamrita Bindu marks the beginning of the third year of this magazine. For this reason, and in light of the innumerable conflicts that are raising their ugly heads in every sphere of today's troubled world, we offer the following sagacious words from Srila Saraswati Thakur:

It is the usual practice with journals to offer greetings at the commencement of a fresh year. At the commencement of our twenty-ninth year we offer our salutations to the Supreme Lord Sri Krishna and His eternal consort Varshabhanavi, the ever-cool shade of whose feet brings in eternal harmony that could save mankind. The two moieties are fastened by the tie of love that has brought down before our view the transcendental all-beautiful boon-giver of *prema* to one and all who do not hanker after any secular interest save the transcendental felicity of the Pair. As they are the fountainhead of all representative conceptions of Godhead and identical with the Supreme Lord Sri Krishna Chaitanya, all other views entertained by agents of different stages are but manifestations emanating from the same. So we can easily conclude that the conciliatory parts and different aspects of the same are also saluted

along with the above offering. Those existences dislocated from the transcendental integer are also automatically offered our respective greetings when we pay our reverential homage to the very fountainhead of all causes. For a service-holder to serve different masters is quite impossible. To please men of different temperaments is quite impossible when we stick to a definite harmonious principle.

Pure harmony can only be had if different aspects terminate in one view. The mental world and the physical atmosphere are made up in such a way as to show that their different positions do not act in harmony. So we are found to change our views every moment unless we submit to unite the contending energies in one thread, sometimes neutralizing the disintegrated parts and sometimes giving prominence to conspicuous aspects without having a breach.

The transcendental footmarks of the loving fountainhead of all beings will remind us to chalk out our future activities towards the true theistic principle, which can secure the boon of eternal peace among us. The differences that are inherent in our mental speculations can only be settled by our devotion to the One, without offering any hostile suggestions to check the evil propensities of those who do not subscribe to the true theistic principle. But the footprints of the Absolute will ever guide us to leave off volcanic ruptures of the mind.

In this world we are busy to satisfy our senses and to show our different predilections which are detrimental to the one cause of perfect peace. Real and true submission to the absolute truth is essentially necessary, and we will hold this as a cardinal point in our future march. We should be loving toward the absolute aim and His paraphernalia. Whenever there is any departure from this we are likely to be situated in a different atmosphere. So we welcome our loving friends to join in our prayer service of the Absolute. ❧

— Editorial to *Harmonist* vol. XXIX July 1931. Originally titled, “A Feeble Warning”.

WE EXIST ON COOPERATION

His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada



The whole process is that all living entities, being constitutionally parts and parcels of the supreme living being, the Absolute Personality of Godhead, have proportionately minute independence of action also. So the preliminary qualification for entering into the devotional service of the Lord is that one become a willing cooperator, and as such one should voluntarily cooperate with persons who are already engaged in the transcendental devotional service of the Lord. By cooperating with such persons the prospective candidate will gradually learn the techniques of devotional service, and with the progress of such learning one becomes proportionately free from the contamination of material association. Such a purificatory process will establish the prospective candidate in firm faith and gradually elevate him to the stage of transcendental taste for such devotional service. Thus he acquires a genuine attachment for the devotional service of the Lord and his conviction carries him on to the point of ecstasy, just prior to the stage of transcendental love. — Purport to *Bhāg.* 2.7.19.

Regarding the general state of affairs at the Amsterdam temple, I can understand there is some disturbance among you, but that is not to be taken very seriously. The real business is preaching work, and if there is full attention on this matter only, all other businesses will be automatically successful. Fighting amongst ourselves is not at all good. If our preaching work is neglected, or if we fall down in

following the regulative principles such as rising before four, chanting 16 rounds, like that — if these things are not strictly observed then *māyā* will enter and spoil everything. So my best advice to you is to strictly observe these things yourself and be the example so that all others may follow. We should not criticize each other, as *vaiṣṇavas*, because there is fault in everyone and we may ourselves be subject to criticism. The best thing is to be above suspicion ourselves, then if we see discrepancies and make suggestions the others will automatically respect and take action to rectify matters. That is cooperation. We must exist on such cooperation, otherwise if we simply go on fighting over some small thing then the whole thing is doomed. So try to organize things and preach together in this spirit, and that will please me very, very much. — Letter to Madhumangala, 18 November 1972.

It is good that you have invited the other devotees for such a program. Let them come, and combine together in cooperation, not to be aloof. There are always some factions — everywhere in this world we find so many factions. But we must, in Krishna consciousness, do the needful and cooperate. So I am very glad to see your activities and you please continue to keep up the good work. — Letter to Ksirodakasayi, 4 March 1973.

I can understand that previously there must have been some quarrel amongst you. That sometimes happens amongst god-brothers. Whatever is done is done; the main thing is we must not carry grudges or continue to quarrel amongst one another. So I am asking you personally, along with Tamala Krishna Goswami to whom I am sending a copy of this letter, to bury the hatchet and join together to push on this movement cooperatively. — Letter to Gurukrupa and Yasodanandana, 25 December 1973.

If all you leaders cannot work together, then how can you expect the others to cooperate with you? Differences may be there, but still you have to cooperate together, otherwise where is the question of my being relieved of so many problems and decisions? — Letter to Ramesvara, 15 September 1975.

Now this displeasing of godbrothers has already begun and gives me too much

agitation in my mind. Our Gaudiya Math people fought with one another after the demise of Guru Maharaja, but my disciples have already begun fighting even in my presence. So I am greatly concerned about it.

Follow in the footprints of Lord Chaitanya Mahaprabhu:

*tr̥ṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ*

“One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.”
[Śikṣāṣṭaka 3]

We must always remember this verse and be as tolerant as the tree as we execute the Krishna consciousness movement. Without this mentality we cannot but be successful.

Material nature means dissension and disagreement, especially in this Kali yuga. But, for this Krishna consciousness movement, its success will depend on agreement, even though there are varieties of engagements. In the material world there are varieties but there is no agreement. In the spiritual world there are also varieties, but there is agreement. That is the difference. The materialist, without being able to adjust the varieties and the disagreements, makes everything zero. They cannot come into agreement with varieties. But if we keep Krishna in the center then there will be agreement in varieties. This is called unity in diversity. I am therefore suggesting that all our men meet in Mayapur every year during the birth anniversary of Lord Chaitanya Mahaprabhu. With all GBC and senior men present we should discuss how to make unity in diversity. But if we fight on account of diversity then it is simply the material platform. Please try to maintain the philosophy of unity in diversity. That will make our movement successful. One section of men have already gone out, therefore we must be very careful to maintain unity in diversity. Remember the story in Aesop’s Fables of the father of many children with the bundle of sticks.

When the father asked his children to break the bundle of sticks wrapped in a bag, none of them could do it. But when they removed the sticks from the bag, and tried one by one, the sticks were easily broken. So this is the strength in unity. If we are bunched up we can never be broken, but when divided then we can become broken very easily. — Letter to Kirtanananda, 18 October 1973. ✍
(continued in the next issue)

FROM MOSES TO MAHAPRABHU

Srila Saccidananda Thakur Bhaktivinode

If the reader carefully considers, it will be found that the spiritual science gradually evolved from ancient times and became simpler, clearer, and more condensed. The more that impurities arising from time and place are removed, the more the beauties of the spiritual science brightly shine before us. This spiritual science took birth in the land of *kuśa* grass on the banks of the Saraswati river in Brahmavarta. As it gradually gained strength, this spiritual science spent its childhood in the abode of Badarikashram, which is covered with snow. It spent its boyhood in Naimisharanya on the banks of the Gomati river, and it spent its youth on the beautiful banks of the Kaveri river in the province of Dravida. The spiritual science attained maturity in Nabadwip, on the banks of the Ganga, which purifies the universe.

By studying the history of the world it is found that the spiritual science reached its peak in Nabadwip. The Supreme Absolute Truth is the only object of love for the living entities. Unless one worships Him with attachment, however, the living entity can never attain Him. Even if a person gives up all affection for this world and thinks of the Supreme Lord, the Lord is still not easily achieved. He is controlled and attained by transcendental mellows alone. These mellows are of five types — *śānta*, *dāsyā*, *sakhya*, *vātsalya* and *mādhurya*.

The first mellow, *śānta*, is the stage in which the living entity surpasses the pains of material existence and situates himself in transcendence. In that state there is a little happiness, but no feeling of independence. At

this time an active relationship between the practitioner and the Lord is not yet established.

Dāsyā-rasa is the second mellow. It contains all the ingredients of *śānta-rasa*, and in addition it contains affection. “The Lord is my master and I am His eternal servant”. This type of relationship is found in *dāsyā-rasa*. No one cares much for any of the best things of this world unless they are connected with affection. Therefore *dāsyā-rasa* is superior to *śānta-rasa* in many ways.

Sakhyā is superior to *dāsyā*. In *dāsyā-rasa* there is a thorn in the form of awe and reverence, but the main ornament in *sakhyā-rasa* is the feeling of friendship in equality. Among the servants, one who is a friend is superior. There is no doubt about it. In *sakhyā-rasa* all the wealth of *śānta* and *dāsyā* is included.

It is easy to understand that *vātsalya* is superior to *sakhyā*. A son gives more affection and happiness than any friend. Therefore in *vātsalya-rasa* we find the wealth of four *rasas*.

Although *vātsalya-rasa* is superior to these other *rasas*, it appears insignificant before *mādhurya-rasa*. There may be many secrets unknown between father and son, but this is not the case between husband and wife. Therefore, if we deeply consider, it will be seen that all the above-mentioned *rasas* attain perfection within *mādhurya-rasa*.

If we go through the histories of these five *rasas*, it is clearly understood that *śānta-rasa* was seen in the beginning days of India. When the soul was not satisfied after performing sacrifices with material ingredients, then transcendentalists like Sanaka, Sanatan, Sanat-kumar, Sananda, Narada and Lord Shiva all became detached from the material world, situated in transcendence, and realized *śānta-rasa*.

Much later, *dāsyā-rasa* manifested in Hanuman, the servant of Sri Ramachandra. That same *dāsyā-rasa* gradually expanded in the northwest and manifested in a great personality named Moses.

In the age of *Dvāpara*, Uddhava and Arjuna became the qualified authorities of *sakhyā-rasa*. They preached this *rasa* throughout the world. Gradually that *rasa* expanded up to the Arabian countries and touched the heart of Mohammed, the knower of religious principles.

Vātsalya-rasa manifested throughout India in different forms at different times. Among the different forms, *vātsalya* mixed with opulence crossed India and appeared in a great personality named Jesus Christ, who was a preacher of Jewish religious principles.

Mādhurya-rasa first shone brightly in Vraj. It is extremely rare for this *rasa* to enter the hearts of conditioned souls, because this *rasa* tends to remain only with qualified, pure living entities. This confidential *rasa* was preached by Chaitanya Mahaprabhu, the moon of Nabadwip, and His followers.

Till now, this *rasa* has not crossed beyond India. Recently a scholar from England named Newman realized something about this *rasa* and wrote a book about it. The people of Europe and America have not been satisfied with *vātsalya-rasa* mixed with opulence, as was preached by Jesus Christ. I hope, by the grace of the Lord, in a very short time they will become attached to drinking the intoxicating nectar of *mādhurya-rasa*.

It has been seen that any *rasa* that appears in India eventually spreads to the western countries, therefore *mādhurya-rasa* will soon be preached throughout the world. Just as the sun rises first in India and gradually spreads its lights to the West, the matchless splendor of spiritual truth appears first in India and gradually spreads to the Western countries. ❀

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Highlights

• WE EXIST ON COOPERATION (PART TWO)

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

• THE DUTIES OF A MARRIED MAN

From the Life of Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

• THE BEGINNING OF INQUIRIES

Srila Saccidananda Thakur Bhaktivinode

• FALSE GURUS

WE EXIST ON COOPERATION

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*

Part Two

Anyone who voluntarily cooperates with Krishna's desire He responds to that call very eagerly. Krishna descends to teach us *Bhagavad-gītā*, begging our cooperation, and anyone who cooperates with Him becomes blessed. All you boys and girls in San Francisco are sincerely cooperating with Krishna, and therefore you are working together harmoniously. Harmony means Krishna Consciousness. Without Krishna Consciousness there cannot be harmony in the world. — Letter to Jayananda, 16 September 1967.

I am pleased to note that everything is going on very harmoniously in your temple, and this is a symptom that you are all executing your Krishna conscious duties nicely. — Letter to Pradyumna, 15 July 1969.

Krishna Consciousness means full cooperation with Krishna, and Krishna means with all His entourage. We should always remember this. Just like when we speak of a tree, it includes the root, the trunk, the branches, the leaves, the flowers — everything. Therefore to love Krishna means

to love Him along with all His name, His fame, His qualities, His entourage, His abode, His devotees, etc. — Letter to Yamuna, 2 March 1970.

Now we are growing, and if we work cooperatively our strength will also grow. Then the mission will not be checked in its progress. — Letter to Candanacarya, 12 March 1970.

Always work cooperatively, in Krishna Consciousness, without any self-motivation, and your progress towards the perfectional stage of Krishna Conscious life is certain. — Letter to Krishna dasa, 15 November 1970.

Relationships between godbrothers must be very genuine and pleasing, otherwise the future of our institution will not be very hopeful. — Letter to Tamala Krishna, 1 October 1969.

One thing is, too much competition between centers is not good. The emphasis should be on cooperation and not competition. — Letter to Amogha, 9 May 1972.

Please do your duty combinedly, without any disruption of peaceful attitudes amongst yourselves. We are pushing our movement on the background of a peaceful atmosphere in the world, and if we show a little disturbance in our own camp that will not be a very good example. Therefore, everyone should be

forbearing, tolerant and cooperative. — Letter to Janaki, 18 January 1969.

Now all my disciples must work combinedly and with cooperation to spread this *saṅkīrtana* movement. If you cannot work together then my work is stopped up. Our society is like one big family and our relationships should be based on love and trust. We must give up the fighting spirit and use our intelligence to push ahead. You should accept help from your godbrothers. — Letter to Upendra, 6 August 1970.

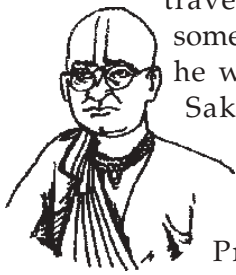
My request to you is that you try to follow the authorities there — the temple president, the GBC, etc. Cooperate nicely with them. Our movement is based on love and trust, so if we do not cooperate then how is that love and trust? Follow all of the rules and regulations very strictly without deviation, chant 16 rounds, attend class and *maṅgala-ārati*, and then everything will be all right. — Letter to Krishnavesa, 16 January 1975.

Your love for me will be shown by how much you cooperate to keep this institution together after I am gone. — *Srila Prabhupāda Lilāmṛta*, chapter 52.

THE DUTIES OF A MARRIED MAN

From the life of

Srila Bhaktisiddhanta Saraswati Thakur



Srila Bhaktisiddhanta Prabhupada was traveling through Orissa with some of his disciples. One day as he was coming back from the Sakshi Gopal temple, some beggars asked for alms from the married men who accompanied Srila Prabhupada, but none of them gave anything. Srila Prabhupada, seeing this, stopped, sat down and started to talk about the duties of married men. During his chat he said:

“If married men think: ‘I must not give any of my money, which I consider reserved for Krishna, to the poor and deprived,’ then they are really showing symptoms of wretchedness, cruelty, and lack of compassion for others. They should not consider that giving charity to the poor is a fruitive activity.

This kind of mentality will make their hearts hard and they will suffer from greed. As a result of this they shall not want to spend their money even on the devotional service of the Supreme Lord, which is the ultimate goal in life. This will invite offenses in service. To save ourselves from this kind of deceit and sinful concept, Sri Gaurasundara used to give money and other things to the poor people during His pastimes as a married man. The money we have, we have only gotten by the Lord’s grace. If we give some of it to the mendicant poor people, then it is not a waste of money, rather it is its correct use. Serving *prasādam* to others is the necessary duty of every married *vaiṣṇava*. Even if these people have become poor by their karma, even so they are still a part of the Lord’s family. Therefore it is definitively the solemn duty of every honest married man to help them”.

— From a reproduction of a conversation with Major Rana N. J. Bahadur, at Armadale, Darjeeling, on 14 June 1935. Originally published in *The Harmonist* magazine (Vol. XXXI, No.21) on 27 June 1935.

THE BEGINNING OF INQUIRIES

From Tattva Viveka

By Srila Thakur Bhaktivinode

TEXT 1.1

*jayati saccidānanda rasānubhava vighrahaḥ
procyate saccidānandānubhūtiryaṭ prasādāt*

Glory to Sri Krishna Chaitanya, the Supreme Personality of Godhead, in whose form rest eternity, knowledge, bliss, and the taste of nectar. By His mercy this book, subtitled as “Realization of the Eternally Existent, Transcendently Blissful Supreme”, has been written.

TEXT 1.2

*ko ‘haṁ vā kim idaṁ viśvam āvayoḥ ko ‘nwayo dhruvam
ātmānam nivrto jīvaḥ prcchati jñāna-siddhaye*

A conditioned soul in want of knowledge will be inclined to inquire: “Who am I? What is this world? What is my relationship with this world?”

Author’s Commentary

Many days after their birth, human beings learn how to efficiently attain knowledge of sense objects. The objects of this

world, perceived by the senses, are called “*viṣaya*”. As his sensory powers grow, a child becomes increasingly aware of the world of sense objects. Tasting pleasure there, he is drawn to this world. Thus attracted, a human being thinks of and acts for nothing else. The constant companions, namely sound, touch, form, taste, and smell, gradually turn the human mind into their slave. In this way human beings are plunged into the world of sense objects. When one is fortunate enough to have the thought, “Death must come, and when it does, I will have no relationship with this world of senses objects,” one turns from the world and yearns to know the truth, asking: “Who am I, the person who perceives this world? What is this world? What is my relationship with this world?”

TEXT 1.3

*ātmā prakṛti-vaicitryād dadāti citram uttaram
sva-svarūpa-sthito hy ātmā dadāti yuktam uttaram*

Because of their different natures, those who ask these questions attain a great variety of answers. Only a soul situated in a pure condition attains the true answers.

Author's Commentary

These three questions of the unattached person are answered by the indwelling spirit (*ātmā*), and the answers, collected together, are known as the philosophy or science of religion. In India, the self-evident revealed scriptures such as the *Vedas* are the original source of spiritual science. In this country, answers are also given by philosophies that misinterpret the Vedic teachings, such as *nyāya*, *sāṅkhya*, *pātañjala*, *vaiśeṣika*, and *karma-mīmāṃsā*, as well as by philosophies that openly oppose the Vedic teachings, such as Buddhism and the philosophy of the atheist Charvak. Philosophies such as Materialism, Positivism, Secularism, Pessimism, Scepticism, Pantheism, and Atheism have been preached in other countries such as China, Greece, Persia, France, England, Germany, and Italy.

Many philosophers have used logic to prove the existence of God. In other places the idea has been preached that one should simply have faith in God and worship Him.

Such religions based upon faith are of two types. Some claimed to be originally given by God while others were rooted in each person's own individual faith in God. Religion rooted on faith is called Theism. Included among the religions with belief-systems and scriptures said to be given by God are Christianity and Mohammedanism.

The answers to the previously mentioned three questions are of two kinds, namely the characteristic answers given by a soul situated in a pure condition, and the great varieties of answers given by all others. The question may arise that if the answers are coming from the indwelling spirit or *ātmā*, which is a homogeneous principle, why is there not a single answer given to each of these questions? Actually, all persons situated in a pure condition will give the same answers, but persons who have fallen into the material world are not situated in purity. The material world is not their real home. It is a world born from material illusion. The Supreme Truth, *para-tattva*, has a spiritual potency, *parā-śakti*. The shadow of that spiritual potency is the potency of illusion, *māyā-śakti*. *Māyā-śakti* is the mother of the material world. The great variety of qualities *māyā* offers are accepted by the souls residing in the material world as their own qualities. Thus the soul's original qualities are withdrawn and the specific mixture of qualities and an identity offered by *māyā* are accepted by the soul. In this way the spirit soul identifies with matter. Spiritual and material ideas thus become mixed together in many different ways in the mind of the spirit soul. Each accepting a different mixture of material qualities, the spirit souls misidentifying with matter each give their own answers to these three questions and thus a great variety of answers manifest. Influenced by the traditions, activities, associates, foods, language, and thought patterns of the countries where they live, the souls in this world give varying answers to these three questions. Time, place, and circumstance combine to create a great variety of natures. Firstly, the souls come in contact with matter in different ways. Those different kinds of contact bring one set of variations of nature. Secondly, their different countries, languages,

families, and other circumstances bring another set of variations of nature, and the great variety of natures becomes multiplied. Only a person who has travelled to every country, learned every language, and studied every country's history can understand the scope of that variety. Here I will only point in the direction of that variety, as to do more would be very difficult.

Of the two kinds of answers given by the living entities, one is the true answer. The other is the great variety of answers according to the views of different philosophies. The great variety of answers may be divided into two groups. The first group is called "*jñāna*" and the second group is called "*karma*". Here, someone may protest: "When you say the true (*yukta*) answer, you imply that you honor logic (*yukti*) as the way to know the truth. Why, then, do you not accept the great variety of answers that logic brings?" To this protest, I reply, "Spiritual logic does not depend on the material logic that brings a variety of answers. Therefore when I use the words logic (*yukti*) and truth (*yukta*), I refer to the logic and truth accepted by liberated souls purified of matter's touch, logic and truth that properly distinguish between matter and spirit. Logic that is material, that takes

shelter of matter, will always lead to a great variety of conclusions. A liberated soul situated in his original spiritual form can give the true, the genuinely logical answer."

Among the great variety of answers is seen the group called *jñāna*. Employing *jñāna*, the spirit soul in contact with matter tries to distinguish spirit from matter. When it speaks positively (*anvaya*), *jñāna* affirms the primacy of matter, saying matter is the beginningless root of all that exists. When it speaks negatively (*vyatireka*), *jñāna* says that matter cannot be destroyed, for it is merely a transformation of the Supreme *brahman*, who has no potencies (*niḥśakti*). They who follow *karma* say God does not exist, and therefore the living entities should engage in material activities. Pure *jñāna* and *karma* have their place in true spiritual love and spiritual activities. They are part of the true answers to our three questions. They will be discussed later in this book, when devotional service (*bhakti*) will be described. Because they are material in nature, words cannot completely describe the pure spiritual truth. ❧

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FALSE GURUS

paricaryā-yaśo-lipsuḥ śiṣyād gurur na hi

One who accepts disciples for personal service and fame is unfit to be a guru. — *Viṣṇu Smṛti*.

*guravo bahavaḥ santi śiṣya-vittāpahārakāḥ
durlabhaḥ sad-gurur devī śiṣya-santāpahārakāḥ*

Many gurus take advantage of their disciples and plunder them. They exploit their disciples for sex, and use them to amass wealth, but a *sad-guru* who can remove the miseries of his disciples is very rare. — Siva to Parvati in *Padma Purāṇa*.

— From *Gauḍīya Kaṇṭhahāra* texts 1.47-1.48. Eye of the Bird Books. Vrindavan, India.

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Highlights

• KRISHNA ONLY WANTS OUR LOVE

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

• SEX IN KRISHNA CONSCIOUS MARRIED LIFE

Sri Srimad Gour Govinda Swami Maharaja

• ARUNI AND THE DIKE

Mahābhārata

KRISHNA ONLY WANTS OUR LOVE

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*

A devotee's business is to appreciate the value of other devotees and not criticize anyone, because everyone is engaged in the service of the Lord according to one's capacity. Krishna wants to see how much one is sincere in rendering Him service. Materially we may think that one service is greater than another, but that is our material vision. On the spiritual platform, Krishna sees no difference between the service rendered Him by a calf and the service rendered by Radharani and Her associates. Krishna is so kind and liberal that He accepts everyone's service when it is offered sincerely. In the *Bhagavad-gītā* it is stated that He accepts even a little flower, fruit, or water offered to Him in love and devotion. He only wants our love and devotion, otherwise, since he is the proprietor of everything, what can we give Him? We should always maintain this position of subordination and give respect to our pure devotees who are engaged in devotional service. That will help our progressive march in the devotional line.

— Letter to Tamala Krishna Goswami, 19 August, 1968.

SEX IN KRISHNA CONSCIOUS MARRIED LIFE

Sri Srimad Gour Govinda Swami Maharaja

An ideal husband is one who fulfills the demands of his wife. The wife has many demands. You may satisfy Krishna, but it is very

difficult to satisfy a woman. Their desires are insatiable. Lord Rama is described as *maryada puruṣottama*, the topmost example of, and enjoyer of, Vedic propriety. He never disobeyed Vedic etiquette. To teach us He acted as the ideal husband. His wife, Sita Devi, said, "Please bring that golden deer roaming there. I want it." But it was not an actual deer. It was an illusory deer, *māyā-mrga*. The demon Maricha had assumed that form and Sita Devi wanted it.

Lord Rama knew that it was an illusory deer, but when His wife requested, He ran behind her. He didn't just say, "No it is an illusory deer." Lord Rama is an ideal husband. He has to fulfill the demands of his wife. One who has accepted a wife has to fulfill her demands, otherwise she will create havoc. She will create an intolerable condition and the home will be turned into a hellish atmosphere.

Women are known as *abala*, very weak. Actually, however, inside they are very strong. In the ninth canto of *Śrīmad Bhāgavatam* you will find that Urvashi described to King Pururava that women are *vrkāḥ*, foxes. She said, "Don't let the foxes eat you." Outwardly *abala*, very weak, but inside very strong. They are very tricky, very cunning, to fulfill their desires. They have so many demands and the husband has to fulfill them, otherwise his home-life will be a hellish situation.

In marriage, a woman accepts a husband and a man accepts a wife. What is the purpose? The purpose is not to enjoy sex like other animals.

We should refer to the *Bhāgavatam*: *śrīmad-bhāgavatam pramāṇam-amalaṁ premā pum-*

artho mahān — the Śrīmad Bhāgavatam is spotless proof [Srinath Chakravarti's Caitanya-mañjuṣā commentary on Śrīmad Bhāgavatam].

*bhāgavata ye nā māne se yavana sama
tāra śāstā āche janme janme prabhu yama*

One who doesn't accept the Bhāgavatam is a mleccha-yavana. He must be punished by Yamaraja life after life. [Cb. ādi 1.39]

Śrīmad Bhāgavatam (11.5.13) says, *evam vyavāyah prajayā na ratyā* — marriage is meant for procreating Krishna-conscious children, not for sexual enjoyment. The Bhāgavatam says this. It is spotless proof. *Kṛṣṇa tulya bhāgavata* — Śrīmad Bhāgavatam is as good as Krishna, who is our well-wishing friend. Śrīmad Bhagavad-gītā (7.11) says the same thing:

*balam balavatām cāham kāma-rāga-vivarjitam
dharmāviruddho bhūteṣu kāmō 'smi bharataṣabha*

I am the strength of the strong, devoid of passion and desire. I am sex life which is not contrary to religious principles.

Krishna, the supreme Lord, the supreme authority, who is your well-wishing friend, is speaking. He says, "I am that sex life which is not contrary to religious principles." Then what are the religious principles? You should understand them. You should follow the religious principles of sex life when you are a *grhastha*, when you have accepted a wife. The only purpose of sex life is to beget nice children, Krishna conscious children. Only for this reason should you accept a wife. A *grhastha* must act according to the principles of *dharma*. Therefore there are ten types of Vedic *saṁskāras*, purificatory ceremonies, known as *daśa-vidha-saṁskāra*, beginning from *garbhādhāna* to *upanayana*. A human being follows this system, but it is not meant for animals.

First is *garbhādhāna*, next *pūṁsavana*, *sīmantonayana*, *jāta-karma*, *niṣkramaṇa*, *nāma-karaṇa*, *pauṣṭika-karma*, *anna-prāśana*, *cūḍā-karaṇa*, and then *upanayana*. Ten purificatory ceremonies, *saṁskāras*. These are Vedic principles and we follow them. A *grhastha* should follow them. Otherwise, what sort of children will you beget? Bastard children, isn't it? As Arjuna says in the first chapter of Bhagavad-gītā, bastard children, *jāyate varṇa-saṁkaraḥ*. The society is filled up with bastard children, therefore there are so many disturbances in society. No peace. No *saṁrddhi*, prosperity. So many disturbances because of

these bastard children. The Vedic principles, Vedic *dharma*, is not being followed. People are just enjoying sex like animals, like worms in the stool. So what will be the outcome? Will there be peace and prosperity? No, only bastard children will be begotten. So this injunction is for us — *dharmāviruddha*.

Therefore we have this *sāma-vediya garbhādhāna saṁskāra*, based upon the *śāstra*, the Bhāgavatam. In the *Sāma-veda* it has been given. Also, in the society we have this regulative principle of no illicit sex. If you are too much attached to your wife, if you utilize your wife only for sexual enjoyment, that is illicit sex. Do you understand? She is not the object of your enjoyment.

Referring to the attached materialists, Prahlad Maharaja says in Bhāgavatam (7.6.13), "*āupasthya-jaihvam bahu-manyamānaḥ*. "Why have I accepted her as wife? Only for two purposes, *aupasthya-jaihvam* — to give pleasure to my palate and to my genital. *bahu-manyamānaḥ* — She will prepare nice palatable dishes for me, sit beside me, serve me, 'Oh, my dear husband, please taste it.' Fanning me, joking with me.

*katham priyāyā anukampitāyāḥ
saṅgam rahasyam rucirāṁś ca mantrān*

"How can I forget her smiling, her joking? Oh, I cannot. All these things are aroused in my mind. How can I forget this thing and remember Krishna?" [Bhāgavatam 7.6.11]

What sort of life are we leading? Are we leading a human life or an animal life? A serious human being should consider this.

Sāma-vediya garbhādhāna: there is a specific day, an auspicious day when the husband and wife should unite. *Śruti-śāstra* says, *ṛtu-snātāyam bharyāyāgamana doṣaḥ*. When your wife has finished her *ṛtu-snātā*, her menstruation period, now is the time favorable for procreating children. That comes once in a month, and the husband has a duty. He should go and meet his wife. It should not be avoided. *Śruti* says, if you don't go, *āgamana*, then you commit mistake, you commit a blunder, you commit an offense, *doṣaḥ*.

Similarly, in *smṛti* it is said, *ṛtau bhāryayam gamañcet, rāga prāptam tatra gamanam nindita* — during the menstruation period you should stay with your wife, but if you unite with her that is an offense. Then, *yathā ṛtu snātantu yo bhāryāma sannidau nāpagacchati, yo bhāryām bhrūṇa*

hatyāyām, pachate narakāsaṁśaya iti — when one's wife had done *ṛtu snāta*, completed her menstruation period, if her husband doesn't go to her then he commits a mistake, an *aparādha*, an offense. What is that *aparādha*? He commits the sin of killing the child in the womb — *bhrūṇa-hatyā doṣaḥ!* *Narake pachate*, for that sin he must go to Naraka, hell, and suffer there. This is what *smṛti-śāstra* says. As a husband, it is your duty to approach your wife at this time, *niyama eva* — this is law. If your wife has completed her menstruation period you should go and give her a Krishna conscious child. [Editor's note: If the wife already has one or more sons there are some other statements of *śāstra* which apply, but this topic is not being discussed here.]

Therefore we have this *garbhādhāna saṁskāra*. An auspicious day should be fixed for that purpose. The proper time is fifteen days from the beginning of the menstruation. Within that period one should fix an auspicious day for *garbhādhāna*. That day, both the husband and wife chant names of Lord Vishnu and Krishna, *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare* — *kṛṣṇa-smarana, viṣṇu-smarana*. The guru says that you must chant a specific number. Both the husband and wife should chant this prescribed number of names that day, and strictly perform that ritual ceremony, *garbhādhāna saṁskāra*. There should be some *havan*, fire sacrifice. Invite the *vaiṣṇavas*, feed them, and serve them. That is mentioned in the *pañjika*, the *vaiṣṇava* calendar, as *niṣeka*. *Niṣeka* means that the husband and wife will meet, conjugate, and the husband will give semen into the wife while uttering this *mantra* from the *Sāma Veda*: *om dīrghayisam kṛṣṇa-bhaktam putram janaya su-vrate*. Both husband and wife should remember Vishnu, Krishna. There is no question of personal enjoyment. Then a very nice *kṛṣṇa-bhakta* son will come.

One should understand what is our duty as human beings. There is a natural attachment and attraction between men and women. But that is not appreciated. The only genuine attraction is Krishna. The man should be attracted to Krishna and the woman should be attracted to Krishna. We don't condemn this relationship of husband and wife, provided both of them are attracted towards Krishna and not to each other for sexual enjoyment.

This is our relationship, *sei ta' sambandhe*

sambandha āmār. All sorts of material relationships exist here, but they should be based on one's relationship with Krishna. If you categorize you will find that there are five types of relationships: husband and wife relationship, father and son relationship, master and servant relationship, friend and friend relationship, and neutral relationships. All of these relationships are based on the body, and they are temporary. They give you much trouble because you have not established your true relationship, your relationship with Krishna. Our eternal, loving relationship with Krishna is the only relationship, and all other relationships are based on Krishna. That is the version of *śāstra*.

Therefore it says that if you have not established your relationship with Krishna, then for the husband the wife is *māyā*, and for the wife the husband is *māyā*. If you have really established your relationship with Krishna, then within your husband and wife relationship the husband will inspire the wife to be attracted to Krishna, to give pleasure to Krishna, and the wife will also inspire her husband, "Please be attracted to Krishna. Please Krishna."

It is stated in *Śrīmad Bhāgavatam* 10. 60. 45:

*tvak-śmaśru-roma-nakha-keśa-pinaddham antar
māṁsāsthi-rakta-kṛmī-viṭ-kapha-pitta-vātam
jīvac-chavaḥ bhajati kānta-matir vimūḍhā
yā te padābja-makarandam ajighratī strī*

A *vimūḍha-strī*, a bewildered and deluded wife who has not been attracted to Krishna, who is not tasting the nectar coming from the lotus feet of Krishna, what does she think of? She thinks only of the body of her husband. What is there? *Tvak* means skin, moustaches, hairs, nails. Then *māṁsāsthi-rakta-kṛmī-viṭ-kapha-pitta-vātam* — flesh, bones, blood, worms, stool, urine, mucus, bile, and air. All these things are filling the body, and she is thinking, "Oh, this is my husband." This verse of *Bhāgavatam* describes her husband as a "living corpse". Such a *vimūḍha-strī*, a bewildered woman, is condemned.

And also in verse fifty-two of the same chapter you will find Krishna says,

*ye mām bhajanti dāmpatyē tapasā vrata-caryayā
kāmatmāno 'pavargeṣaḥ mohitā mama māyayā*

Although I have the power to award spiritual liberation, lusty persons worship Me with penance and vows in order to get My blessings for their mundane family life. Such persons are bewildered by My illusory energy.

This verse describes a husband and wife who also worship and offer prayers to Krishna, but for what purpose? “Oh Krishna, please grant us very nice conjugal enjoyment without any hindrance.” But Krishna says that they are bewildered by His *māyā*. “For this purpose they are worshipping Me, offering prayers unto Me, and they also undergo severe austerities and penances for Me to fulfill this desire, but, *mohitā mama māyayā* — they are bewildered by My *māyā*.”

The time is over, though I have more to say. I am very sorry, please excuse me. Thank you very much. [Conch blows.]

— From a lecture on *Śrīmad Bhāgavatam* 3.14.22, in San Diego, California, 15 October 1991.

ARUNI AND THE DIKE

Mahābhārata, ādi-parva, chapter 3

In the purport to *Śrīmad Bhāgavatam* 2.9.24, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada has described:

The Lord is more clever than any living entity; therefore He wants to see how painstaking the devotee is in devotional service. The order is received from the Lord, either directly or indirectly or through the bona fide spiritual master, and to execute that order, however painstaking, is a severe type of penance. One who follows this principle rigidly is sure to achieve success in attaining the Lord’s mercy.

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This principle of strict adherence to the order of the spiritual master is nicely illustrated in the following story from Srila Vyasadeva’s *Mahābhārata*:

There was a sage named Ayodadhaumya, who was teaching three disciples, Upamanyu, Aruni, and Veda [For the story of Upamanyu, see Bindu #12]. The teacher called upon one of his students, Aruni of Pancala, and instructed him, “My dear boy, there is a breach in the dike. Go and close it.”

So ordered by his guru, Aruni of Pancala went to the dike but could not close the breach. Anxiously pondering the problem, he finally thought of a solution.

“So be it!” He said to himself. “I will do it!” And he at once climbed unto the dike, lay down in the breach, and held back the water with his own body.

Some time later, Ayodadhaumya asked his other disciples, “Where is Aruni of Pancala? Where did he go?”

The students replied, “My lord, you told him, ‘There is a breach in the dike. Go and close it!’”

Thus addressed by his students, the teacher replied, “Then all of us will go there to find him.”

When the teacher arrived in the general area of the dike, he called out to his disciple, “O Aruni of Pancala, where are you? Come here, my son!”

Hearing his teacher ordering him to come, without hesitating, Aruni of Pancala at once got up from the dike, ran to his teacher, and stood before him, saying, “Here I am! I couldn’t stop the water from coming over the dike, so I closed the breach with my own body. Then when I heard my master’s voice, I came immediately, and the water again burst through the dike. Yet I am here my lord, ready to serve you. Please instruct me.”

The teacher replied, “Because you immediately got up when you heard me calling and thus caused the water to burst through the dike, you will be known by the name Uddalaka, ‘one who stood up and let the water burst through’.”

Having given him this name, the teacher then blessed the disciple, saying, “Because you always obey my instructions you will achieve great fortune in life. You shall understand all the Vedas and all the *dharma-sāstras*, the great books of knowledge.”

Uddalaka earned his teacher’s blessings by faithful service and was allowed to graduate from the school and go where he desired. ❧



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• REALITY VERSES FORMALITY

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• RULES FOR THE TEMPLE

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• A WILD IDEA

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• WHAT HAPPENED TO YASODA'S SON?

Kanu Das

REALITY VERSES FORMALITY

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*

Only unto one who has unflinching devotion to the Lord and to the spiritual master does transcendental knowledge become automatically revealed. Such relationship between the disciple and the spiritual master is eternal. One who is now the disciple is the next spiritual master. And one cannot be a bona fide and authorized spiritual master unless one has been strictly obedient to his spiritual master. Brahmaji, as a disciple of the Supreme Lord, received the real knowledge and imparted it to his dear disciple Narada, and similarly Narada, as spiritual master, handed over this knowledge to Vyasa, and so on. Therefore the so-called formal spiritual master and disciple are not facsimiles of Brahma and Narada or Narada and Vyasa. The relationship between Brahma and Narada is reality, while the so-called formality is the relation between the cheater and cheated. It is clearly mentioned herewith that Narada is not only well-behaved, meek, and obedient, but also self-controlled. One who is not self-controlled, specifically in sex life, can become neither a disciple nor a spiritual master. One must have disciplinary training in controlling speaking, anger, the

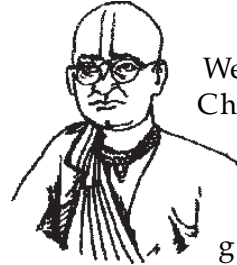


tongue, the mind, the belly, and the genitals. One who has controlled the particular senses mentioned above is called a *gosvāmī*. Without becoming a *gosvāmī* one can become neither a disciple nor a spiritual master. The so-called spiritual master without sense control is certainly the cheater, and the disciple of such a so-called spiritual master is the cheated. ❧

— Purport to *Bhāg.* 2.9.43.

RULES FOR THE TEMPLE

*Srila Bhaktisiddhanta Saraswati
Prabhupada*



We who have come to the Sri Chaitanya Math are all surrendered to Sri Chaitanya Deva, therefore we do not have any other goal besides devotional service to the Supreme Lord. If we lack in our service, then our mentality will become like that of a materialistic person and ultimately devour us. In order to protect the math, however, we have to abide by some rules.

1. It should be the duty of a *sannyāsī* that they should never use shoes, rather they should go everywhere on foot.

2. They should never accept service from anyone. Neither should they ever ask someone to massage their body or feet with oil.

3. Eating nice food and eating separately from other devotees is totally forbidden.

[next column](#) ❧

4. One should never go to a physician and should never take medicine according to their own wish. When a *sannyāsī* needs something then it should be the duty of residents of the math to nicely take care of him. It is the duty of a *sannyāsī* to serve the ones who are not *sannyāsīs*. The living entity invites difficulties by criticizing others, scandalizing others, and unnecessarily talking about others. One should always desire auspiciousness. A devotee can easily control his mind and destroy his desires by steadfastly serving the holy name.

5. The Supreme Personality of Godhead Sri Krishna is residing in every spirit soul, therefore one should not consider himself worshipable and that others should serve him. When a *sannyāsī* is free from false ego then the residents of the math should enthusiastically serve him, otherwise he should go back home.

6. Excessive foppery [dressing in fancy, extravagant clothes], excessive drinking of milk, eating luxuriously like a big man, should be totally given up. We don't want gymnasts (body builders) in our math. This is the place for the devotees of the Lord.

7. Strengthening the senses by taking excessive medicine and trying to spread one's domination in order to attract others' wives should be given up totally.

8. Sri Krishna is the only lord and enjoyer of everybody and everything. One should remember that all the time. One should serve according to the degree of their devotion. There cannot be any auspiciousness unless we become free from the evil desire to use the devotees in our service. The fire of lust that burns for material sense gratification should be given up. But that doesn't mean one should speak uncivilized language and dress in an uncivilized way in order to mix with dignified society.

A *bramacārī* should not desire to become a *sannyāsī* simply in order to have greater sense gratification. The desire to dominate is detrimental to devotional service. To consider a sense enjoyer to be a *sannyāsī*, and wanting to become a *sannyāsī* with that ideal, should be totally rejected. When one begins to enjoy his senses and becomes deceptive he cannot serve the Lord or His devotees.

One should be very careful that no mood of foppery enters into Sri Chaitanya Math, as it will

ruin the *sannyāsīs* and *bramacārīs*. The examples we are having about should not be tolerated. The householders also, like the *sannyāsīs*, should overcome the urges of lust, anger and greed. Everyone should consider himself to be very low and serve the residents of the math and the other *vaiṣṇavas* with all humility.

Those who are not residents of the math but are staying in the math for some business or for wanting some favor from the math should always be willing to serve the residents of the math and the math itself. The residents of the math should never behave indecently with a guest of the math.

The residents should reject the mentality that the math is their personal property and that the guests are merely objects of their mercy. A guest should be treated with the highest honor — actually everybody in this world should be respected. Otherwise we may land up in the same extreme distress the materialists are suffering. A resident of the math should remember all these things very carefully. One should always serve Sri Krishna — there shouldn't be any mistake in that — and even more indispensable is service to a *vaiṣṇava*.

If a *sannyāsī* must go to the shop or the dispensary for some reason other than for service to the math, then he should go on foot. Let the car be sitting empty, but still they will not get into it. What everybody else gets, they should receive only that.

Never should they use any conveyance, but with the excuse of going to the doctor they take the car. They buy medicine and eat luxurious food. If they again behave properly for one year then their eligibility can be considered. The math is not the place for foppery or staying in a hospital. One should not display his foppery. They can better behave that way by staying at home. Instead of saffron cloth they may be clad in white with a tail and send them back home. The ones who desire foppery, luxurious food, and medicine, they can go back to their homes and take care of their families. Then they won't have to identify themselves with the math.

Everybody should be reminded that cars, horses, launches, and indeed men, are all meant for the use of the math, not any individual's display of foppery. Luxurious eating should be totally stopped. The *sannyāsīs* who do not

indulge in foppery should be recognized as Gauḍīya Maṭha *sannyāsīs*. The rest should be sent back to their respective homes. If our manpower decreases due to that, that is still better. The ones who have taken shelter of the math but are simply motivated by their bellies and genitals, if they are driven away then the expenses of the math will be reduced. The pleasure loving, sense gratifying managers should not be allowed to waste money, rather everyone should earn for the math. It is important to make a list of how much one earns. It is not necessary to eat, buy medicine, and display foppery more than one earns.

The ones who come to render devotional service are *bramacārīs*, *gṛhasthas*, *vānaprasthas* and *sannyāsīs*. To the ones who do not render any devotional service, the math will not give them shelter, because they do not deserve it. One should never think: “I have rendered a lot of service to the math, so I will use their car.” This is the mentality of a materialist. One who is serving the math should do that without any expectation of return, because everyone has come to serve the math. If anyone takes anything in return of his service to the math, or serves himself, he will become a sense gratifier. When one is a guest, then he cannot demand. He should eat according to the wishes of the host. One who is busy seeking sense gratification should be asked to leave.

Your ever well wisher,

Sri Siddhanta Saraswati. ❀

A WILD IDEA

From *Tattva Viveka*

By *Srila Thakur bhaktivinode*

*ādi-jīva-parādhād vai sarveṣāṁ bandhanāṁ dhruvam
tathānya-jīva-bhūtasya vibhor daṇḍena niṣkṛtiḥ*

Some philosophers say that because of the first living entity's sin all the other living entities are imprisoned in the material world. Later, punishing Himself for their sins, God delivers the living entities.



Author's Commentary

Thinking about the virtues and faults of this world, some moralist monotheists concluded that this material world is not a place of unalloyed pleasures. Indeed, the sufferings outweigh the pleasures.

They decided that the material world is a prison to punish the living entities. If there is punishment, then there must be a crime. If there were no crime, then why would there be any punishment? What crime did the living entities commit? Unable to properly answer this question, some men of small intelligence gave birth to a very wild idea. God created the first man and placed him in a pleasant garden with his wife. Then God forbade the man to taste the fruit of the tree of knowledge. Following the evil counsel of a wicked being, the first man and woman tasted the fruit of the tree of knowledge, thus disobeying God's command. In this way they fell from that garden into the material world filled with sufferings. Because of their offense, all other living entities are offenders from the moment of their birth. Not seeing any other way to remove this offense, God Himself took birth in a humanlike form, took on His own shoulders the sins of His followers, and then died. All who follow Him easily attain liberation, and all who do not follow Him fall into an eternal hell. In this way God assumes a humanlike form, punishes Himself, and thus liberates the living entities. An intelligent person cannot make sense of any of this. — Text 1.25 ❀

— Translation by Sri Kusakratha Das. Krishna Books. Culver City, California.

CONVERSATIONS BETWEEN RADHA AND KRISHNA

Rādhayā saha harer vāko-vākyam

*aṅgulyā kaḥ kavāṭam praharati kuṭile mādhaḥ kim vāsanto
no cakṛī kim kulālo na hidharaṇi-dharaḥ kim dvi-jilvaḥ phanīndraḥ
nāhaṁ ghorā-mardī kim asi khaga-patir no hariḥ kim kapiśo
rādhā-vāṇibhir ittham prahasita-vadanaḥ pātu vaś cakra-pāṇiḥ*

“Who is that tapping at My door?”

“O crooked girl, it is Madhava.”

[*Mādhava* is a name for the spring season.]

“Has springtime come knocking at My door?”

“Certainly not. I am the possessor of the [sudarśana] wheel.”

“Oh! You're a pot maker?”

“No. I support the entire world!”

“You're the king of serpents, Ananta?”

“No. I crush serpents.”

“So you're Garuda, the king of the birds?”

“No. I am Hari.”

“[Hari is a name of the monkey-king Hanuman.] Are You Hanuman?”

May Lord Krishna, who holds the *sudarśana-cakra* and who smiled to hear these clever words from Srimati Radharani, protect you all. (Author unknown.)

*kas tvam bho niśi keśavaḥ śirasijaiḥ kiṁ nāma garvāyase
bhadre śaurir ahaṁ guṇaiḥ pitṛ-gataiḥ putrasya kiṁ syād iha
cakrī candra-mukhi prayacchasi nu me kuṇḍīn ghaṭīm dohaṇīm
itthaṁ gopa-vadhū-jitottaratayā hrīṇo hariḥ pātu vaḥ*

“Who is that there in the darkness of night?”
“It is Keshava.”


[*Keśa* means hair.] “Since hair comes from the head, that is an appropriate name for a prideful person.”

“O beautiful girl, I am the grandson of Maharaja Surasena.”

“Of what use is the worthless son of a virtuous grandfather?”

“O moon-faced girl, I am Chakri, the possessor of the [*sudarśana*] wheel.”


[*Cakri* also refers to a potter.] “OK. Give me a bowl, a pot and a milk-bucket.”

May Lord Krishna, who was embarrassed by these clever replies of the *gopī* Radha, protect you all. (Sri Chakrapani) 

— Srila Rupa Goswami’s *Padyāvalī* texts 282-283.

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WHAT HAPPENED TO YASODA’S SON?

By Kanu Das

(Suha-i-rāga)

*ke go a-i gaura-baraṇa bāṅkā bhuru bāṅkā nayana
cina cina cina yena kari
e-i nā se nandera gopāla yaśodāra jīvana dulāla
ā-ila kari gopīra mana-curi*

Look! Look! Look! Who is this person with a fair complexion, with curved eyebrows and eyes with crooked glances? He cannot be Nanda’s *gopa* son! He cannot be Yasoda’s beloved son! He cannot be the boy that robbed the *gopīs* of their hearts!

*śire chila mohana cūḍā ebe māthā kaila neḍā
kaupina parila dhaḍā chāḍi
gopī-mana mohanera tāre mohana-baṇṣī chila kare
ebe se ha-ila daṇḍa-dhārī*


In the past His hair was glorious. Now His head is shaved. Now He wears a *kaupina* and a *sannyāsī*’s garments. In the past He charmed the *gopīs*’ hearts. In the past He played charming melodies on his flute. Now He carries a *sannyāsī*’s *daṇḍa*.

*nīpa-taru-mūle giyā adhare muralī laiya
rādhā-nāma karita sādhanā
ebe suradhunī-tīre bāhu duṭī ucca ka’re
sadāi karaye saṅkīrtana*

In the past He sat under a kadamba tree, placed the flute to His lips, and played melodies that were actually songs chanting Sri Radha’s name. Now He stands by the Ganga’s banks, raises His arms, and always sings in *saṅkīrtana*.

*nabīna nāgara sāje gopī-saha kuṇja-mājhe
karita ye bibidha bilāsa
ebe pāriṣada saṅge nāma yāce dīna-beṣe
sei ei kahe kānu-dāsa*

In the past He was the teenage hero of amorous pastimes. In the past He enjoyed many pastimes with the *gopīs* in the middle of the forest. Now He wears the garments of a *sannyāsī*. Accompanied by His companions, He begs everyone to accept the chanting of Lord Krishna’s holy names.

Kanu Das speaks these words. 

— Unknown translator. From *Gaura-pada-taraṅgiṇī*, edited by Mrinalakanti Ghosh, page 11. 1903.



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• SOLUTIONS ARE REQUIRED

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

• IDEAS OF A MIXED UP RELIGION

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• CRY FOR THE MERCY OF GAURA NITAI

Sri Srimad Gour Govinda Swami Maharaja

PSEUDO-PANDITS

*Srila Bhaktisiddhanta Saraswati Thakur
Chapter 2 of Upākhyāne Upadeśa*

Upākhyāne Upadeśa is a collection of short stories with explanations that were

commonly used by Srila Bhaktisiddhanta Saraswati Thakur.

Compiled by Sri Sundarananda Prabhu, a prominent disciple of Srila Bhaktisiddhanta, it was first published in 1940.



There once lived a brahmin pandit in a village who was very proud of his family tradition of scholastic distinction. In course of time, however, successors of that family had become averse to academic pursuits and spent their time in playing cards, dice, chess, etc. To earn a living they would go to householders to worship their deities, but in fact they were simply cheating the householders and the deities by chanting inaccurate mantras. Yet they boasted everywhere that scholarly persons such as themselves were rare in this world, because their bloodstream carried the heritage of erudition and the acumen of many, many ancient pandits.

One of the virtuous local people, who was a determined champion of truth, once

decided to invite a truly erudite personality to his village with a view to smash the vain attitude of those so-called pandits. When the learned personality came to the village, the pseudo-pandits immediately rushed to their village chief, asking his advice how to overcome the averse situation. The village chief was popularly known as "Dada Thakur" among the villagers, and he had long been advertised by the family as the greatest of all the pandits. Assuring the villagers, he said, "Don't worry. With the heritage of our ancestors running in my blood I will certainly defeat this newly-arrived pandit. I will have a conversation with him in Sanskrit; this will certainly make him silent. Then he won't be able to say anything more or make any further attempt to criticize us in any way. He'll have to leave this village in disgrace."

Upon his arrival in the courtyard for the debate, the learned personality found the so-called pandit sitting on a high pedestal. The learned man then began the discussion by asking the so-called pandit in Sanskrit, "Kas tvam?" — "Please introduce yourself. Who are you?"

Actually, the only Sanskrit, Dada Thakur knew was the alphabet, and since the first consonent of the Sanskrit alphabet is "ka", he simply made up nonsense words by

changing the initial “ka” in the pandit’s question to the alphabet’s different letters. Pretending to be a great scholar and that what he was saying made sense, he strongly blurted out, “*Kas tvam. Khas tvam. Gas tvam. Ghas tvam. Ōas tvam. Cas tvam. Chas tvam. Jas tvam. Jhas tvam. Ōas tvam. Ṭas tvam. Ṭhas tvam. Ḍas tvam. Ḍhas tvam. ... Kṣas tvam.*”

The learned personality was shocked to see how foolish the pseudo-pandit was. He could immediately see that it was a waste of his time to continue any dialogue with such a blatant fool, and the sooner he could leave that place the better it would be for his own dignity. He offered his obeisances from a distance and turned to leave. Seeing him departing, the disciples and followers of Dada Thakur began to laugh loudly. They shouted, “Just see! Our Dada Thakur is such a great pandit! That learned fellow couldn’t even open his mouth in front of him! There must hardly be anyone in this world that can talk to our Dada Thakur in Sanskrit! How fluently he can speak in Sanskrit!”

PURPORT

Some people, boasting of their family heritage of *brahminical* erudition and previous association, speculate that there must be no real *vaiṣṇavas* who are completely surrendered to the Supreme Lord through performance of pure devotional service. Mad with such material vanity, these people audaciously have a challenging attitude towards pure Vaiṣṇavite injunctions and maxims with the help of their abecedarian pedantry.

Whenever they are confronted with the question from a true *vaiṣṇava*, “*Kas tvam?*” — “Who are you?”, “What is your true constitutional position?” — such persons, who are full of materialistic vanity and dull intelligence and who consider their bodies as their selves, pretend to conquer the *vaiṣṇavas* by throwing out materialistic pedantic replies based on their mundane knowledge and unfounded speculations. Their pedantic deliberations sound simply delirious.

In response to the question, “*Kas tvam?*”, a real scholar should say, “*gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*” — “I am the servant of the servant of the servants

of the lotus feet of the Lord Sri Krishna, Lord of the *gopīs*.”

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SOLUTIONS ARE REQUIRED

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*



I beg to acknowledge receipt of your letter dated September 12, 1974 with enclosed copies of issue No. 6 of the New World Harmonist. Simply to criticize what is going on in the material world, what is the profit? Nature is working, and unless one is a devotee he will be disturbed by nature. *daivī hy eṣā guṇamayī mama māyā duratyayā* [Bg. 7.14]. The rascals are such that they do not even ask why they are suffering. So if we discuss the food shortage, what is the benefit for us?

A human being must put the question, “Why am I suffering?” Animals also suffer, but they have no sense to ask why. The materialists are trying to adjust the disturbances of nature in so many ways, but after so many attempts at adjustment, have they been able to stop suffering? They are so rascal that still they are suffering after so many adjustments, and yet they do not ask why.

We must inquire for the solution. This is what we must discuss in the Harmonist. After all, we already have our *Back to Godhead*. Simply to discuss ordinary things, there are so many papers already discussing. Simply saying there is scarcity, that everyone knows. We must give the solution. I am not discouraging you. When you say that the solution is there in *Śrīmad Bhāgavatam*, that is nice. But you must give what is the solution and thus render real service to the people. I think this style of paper will be easily taken by the people.

— Letter to Jagannatha-suta, 1 October, 1974.

IDEAS OF A MIXED-UP RELIGION

From Tattva Viveka

By Srila Thakur Bhaktivinode

*janmato jīva-sambhāvo maraṇānte na janma vai
yat-kṛtaṁ saṁsṛtau tena jīvasya caramaṁ phalam*

These philosophers say [see the previous issue of Bindu] that the living entity's life begins at birth and ends with death. After death, he is not born again. After death he attains the results of his actions in that one lifetime.

Author's Commentary

To accept this mixed-up religion one must first believe these rather implausible things:

- The living entity's life begins at birth and ends at death.
- Before birth the living entity did not exist, and after death the living entity will no longer stay in the world of material activities.
- Only human beings have souls. Other creatures do not have souls."

Only extremely unintelligent persons believe this religion. In this religion the living entity is not spiritual in nature. By His own will God created the living entities out of matter. Why are the living entities born into very different situations? The followers of this religion cannot say. Why is one living entity born into a house filled with sufferings, another living entity born into a house filled with joys, another living entity born into the house of a person devoted to God, and another living entity born into a wicked atheist's house? Why is one person born in a situation where he is encouraged to perform pious deeds, and he performs pious deeds and becomes good? Why is another person born in a situation where he is encouraged to sin, and he sins and becomes bad? The followers of this religion cannot answer all these questions. Their religion seems to say that God is unfair and irrational.

Why do they say that animals have no souls? Why do birds and beasts not have souls like human beings? Why do the human beings have only one life, and, because of their actions in that one life, are rewarded in eternal heaven or punished with eternal hell? Any person who believes in a truly kind and merciful God will find this religion completely unacceptable. ❧ — Text 1.26.

— English translation by Sri Kusakratha Das. Krishna Books. Culver City, California.

CRY FOR THE MERCY OF GAURA NITAI

Srila Lochan Das Thakur's "Parama Karuna"

Purport by

Sri Srimad Gour Govinda Swami Maharaja

parama karuṇa, pahūṇ dui-jana,
nitāi gauracandra

These two Prabhus, Nitai and Gauracandra are supremely merciful.

saba avatāra, sāra śiromaṇi,
kevala ānanda-kanda

They are the crest-jewel of all *avatāras*. They are the source of transcendental blissfulness and pleasure, *ānanda*.

bhaja bhaja bhāi, caitanya nitāi,
sudṛḍha biśwāsa kori'

Our faith must be *sudṛḍha biśwāsa* — very strong, unflinching faith. There should be no tinge of doubt in us. Then we will get [what Gaura and Nitai have come to give], otherwise not. Gaura and Nitai are wonderfully merciful, wonderfully magnanimous, wonderfully munificent, but I am most degraded, the lowest of the low, *patita-adhama*. There is no *adhama* like me to be found anywhere. Still they are so wonderfully merciful. They have delivered millions and millions, innumerable *pātakis*, fallen souls, so surely They must deliver me.

viṣaya chāriyā, se rase majiyā,
mukhe bolo hari hari

Give up attachment for material enjoyment! Give it up! Taste that mellow! Relish it! Chant incessantly, always, "Hari, Hari, Hari!" Think of Hari, chant the name of Hari! Don't think of anything else! Don't think of woman! *mukhe bolo hari hari* — just chant:

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

Chaitanya Mahaprabhu has instructed:

aharniśa cinta kṛṣṇa, balaha vadane
ki śayane ki bhojane, kibā jāgarane

[C.Bhāg. madhya 28.26-28]

Day and night, twenty-four hours, think of Krishna and utter His name. In all conditions: waking condition, sleeping condition — even at the time of taking food. What are you thinking? Stupid mind is not thinking of Krishna. *suta mita ramaṇira cintā* — The stupid mind is thinking of women, so-called love and friendship. This is the stupid mind.

dekho ore bhāi, tri-bhuvane nāi,
emona doyāla dātā

Such merciful personalities as Gaura and Nitai are not available in all the three worlds.

paśu pākhī jhure, pāṣāṇa vidare,
śuni' jāṇra guṇa-gāthā

Even the birds and beasts are crying for Their mercy. Hearing of Their merciful acts, a hard block of stone melts. Your heart is much harder than a hard block of stone, it doesn't melt!

*samsāre majiyā, rahili poḍiyā,
se pade nahilo āśa
āpana karama, bhuñjāye śamana,
kahoye locana-dāsa*

Lochan Das Thakur says, "You are not crying for the mercy of these wonderfully merciful personalities Gaura and Nitai. You are so much attached, engrossed in this material world, material enjoyment, so you must reap the consequences — Yes, 'as you sow, so you'll reap'. Nobody can help you unless you cry for the mercy of these two wonderfully merciful Personalities, Gaura and Nitai. The examples are Jagai and Madhai. They became such dear devotees of Gaura and Nitai. They became the eighty-ninth and ninetieth branches of the tree of Mahaprabhu. They were most degraded persons. They had committed all sins. Still they got the mercy by the grace of Lord Chaitanya Mahaprabhu and Lord Nityananda. Later they were initiated and they got the chance to chant the Hare Krishna *mahā-mantra*. As a result of chanting, both brothers became exalted devotees of Sri Chaitanya Mahaprabhu.

In Kali-yuga everyone is like Jagai and Madhai. Actually we are worse. Then what is our hope for deliverance? We have no hope. Only we can cry for the mercy of the Supreme Personality of Godhead, *patita-pāvana*.

These great exalted *vaiṣṇava-ācāryas* such as Narottam Das Thakur and Bhaktivinode Thakur have already offered prayers for us, crying and praying. We are just singing all these prayers again and again. ॐ

— Lecture, 9 January 1993, Bhubaneswar.

THE YAJNA SITAS

Adapted from Garga Saṁhita 1.4.60-68

Concerned about the criticism of the ordinary people, Lord Rama, the king of kings, banished Sita to the forest. This brought great pain to the saintly devotees in the world. After Sita was banished, Lord Sri Ramachandra, befitting His position as the ideal king, desired to perform *yajñas*. *Śāstra* prescribes that while performing *yajña* one must have his wife present. However, Lord Ramachandra had taken a vow to accept only one wife, and she had been banished to the forest. Therefore, every time he performed a *yajña* Lord Rama had a deity of Sita made to take part in the *yajña*.

In Rama's palace there were many of these *yajña* deities of Sita. One day they came to life and approached Rama to enjoy with Him. Sri Rama, the king of the Raghu dynasty, told them, "O beloved wives, I cannot accept you." Filled with love, they said to Rama, the son of Dasaratha, "Why do You not accept us? We are all Sita, the chaste daughter of the king of Mithila. We are half of Your body. At the time of the *yajñas* we were Your assistants. You are a pious person. You know the teaching of the Vedas. Why do You speak as one who is impious? First You take our hand and then You reject us. For this You will incur sin."

Sri Rama said, "What you say to Me is true. Still, I am a religious king and I have vowed to accept only Sita as My wife. However I bless you that at the end of *Dvāpara-yuga* you will all take birth in the land of Vrindavan, and there I will fulfill your desire."

By the blessing of Lord Ramachandra, these *yajña* deities of Sita all became *gopīs* in Vraja.

— Adapted from the translation of Sri Kusakratha Das. Krishna Institute. Culver City, California. 1990.

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PREACHERS

Srila Bhaktivinode Thakur

1. Who is more beneficial to the world, those who perform *bhajana* in a solitary place or those who preach the holy name of Hari?



A preacher of the holy name, following the example of saintly persons, is more beneficial to the world than devotees who neglect the preaching work by becoming absorbed in the bliss of their own *bhajana* according to their inclination. (*Sajjana-toṣaṇī* 4/2)

2. Who is qualified to preach?

Only devotees who possess full knowledge of pure devotional service and who relish the mellows of offenseless chanting of the Lord's holy names are qualified to preach. (*Sajjana-toṣaṇī* 10/11)

3. Can anyone become a preacher if he is an expert speaker?

The responsibility of preaching is better entrusted to those who are engaged in performing *bhajana*. Simply being an expert speaker does not qualify one to preach the teachings of Gaurāṅga. (*Sajjana-toṣaṇī* 10/11)

4. Is it necessary for a preacher to know the science of offenses against the chanting of the holy name?

The preacher should certainly know the offenses against the chanting of the Lord's holy name. If they know this, they will become qualified preachers of the holy name. In the course of preaching the holy names they should instruct everyone to always remain careful to avoid committing offenses against the chanting of the holy name. Otherwise, the preachers will themselves become offenders to the holy name. (*Sajjana-toṣaṇī* 10/11)

5. What is required for pure preaching work?

For pure preaching there are three requirements. First, the chanting of the Lord's holy name should be pure; second, the preacher should be pure; and third, those who hear the preaching should be pure. The chanting of the Lord's holy name being pure means that the holy name described by the preacher should be indicative of the Lord's pastimes and be completely free from any hint of fruitive activities and mental speculation. (*Viṣṇupriyā Pallī Magazine* Vol. 1)

6. Why does a preacher need to be exemplary?

When saintly persons follow religious principles, this is called *ācāra*, proper code of conduct. To preach those religious principles to other living entities in the world is called *pracāra*, preaching. If one wants to engage in the activities of *ācāra* or *pracāra*,

one should first learn the saintly persons' code of conduct. Some people, after learning, begin to preach even before they themselves follow. Hence, they yield insufficient results. If one does not personally follow the religious principles but preaches to others, he creates a great deal of disturbance in the world. (*Sajjana-toṣaṇī* 4/2)

7. Can the smārtas become preachers of devotional service?

Some people do not practice pure devotional service themselves; rather they follow the doctrine of the *smārtas*, which is based on *karma-kāṇḍa*. The science of devotional service that they instruct is totally opposed to all the scriptures. To preach, first one should follow. (*Sajjana-toṣaṇī* 4/2)

8. Why is it necessary for a preacher to become pure?

For preachers to become pure is absolutely necessary. Singing the holy names is found everywhere, but when we go to hear them we feel extremely sorry to see the impurity of the singers. Either they are chanting the holy names to stop the spread of disease in the village or they are chanting the holy names out of fear of Yamaraja. Such chanting, which comes from a heart that is polluted by thirst for liberation and material enjoyment, is the perverted reflection of the holy names. To achieve eternal auspiciousness by such chanting is impossible. If the shopkeepers and vendors of the marketplace of the holy name give up such desires they can preach the pure holy names. If, however, they chant the holy names with a desire to either accumulate money or name and fame, the very purpose of opening the marketplace for distributing the Lord's holy names will not be fulfilled. (*Viṣṇupriyā Pallī Magazine* Vol. 2)

— *Śrī Bhaktivinoda Vāñī Vaibhava* chapter 30. Compiled by and with questions from Sri Sundarananda Vidyavinode. Translated by Sri Bhumipati Das, Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.

LARGE NUMBERS ALONE IS NOT SUCCESS

Srila Bhaktisiddhanta Saraswati Thakur

It is of course, no proof of the real success of any religious movement that it has been enabled to secure the allegiance of a large number of professed followers. The actual teachings of no prophet are followed by more than a very small minority of his professed followers. ❧

— Harmonist article January 1932.

THE HIGHEST REALIZATION

His Divine Grace A.C. Bhaktivedanta

Swami Prabhupada



My Dear Ramesvara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 27, 1972, and with great happiness I have read your figures of amount of books sold during three-day period, December 22-24, 1972. It is scarcely believable that more than 17,100 books could have been sold by one temple in three days! That indicates to me that people are at last becoming little serious about this Krishna Consciousness movement in your country. Otherwise, why they should buy our books? But they can see that our boys and girls, devotees, are so much sincere and serious to distribute the message of Krishna consciousness, they are at once struck by seeing them and therefore they appreciate and purchase. This is unique in the world. Perhaps we are the only sincere persons on this whole planet. At least our books are not to be seen anywhere else.

So I am so much pleased upon all of the boys and girls in Los Angeles and all over the world who are understanding and appreciating this unique quality of our transcendental literature and voluntarily they are going out to distribute despite all circumstances of difficulty. By this effort alone they are assured to go back to home, back to Godhead. In order to change this materialistic society and prevent them from gliding to hell, first thing is to educate them. All decent men want to give service to humanity, only thing is they do not have information really what is that service. Hospitals, feeding the poor, Red Cross, these are service to the bodies only, not to the man. Service to humanity means *jñāna*. By giving people knowledge, *jñāna*, that is the highest service to humanity. So we are performing the actual welfare work of society by informing everyone through our literatures who is God, who they are, and what is the relationship. In this way everyone who hears our message gets the opportunity to fulfill his actual position as human entity and become delivered from the clutches of *māyā*. So you may understand it that by disseminating our Krishna consciousness propaganda anywhere and everywhere, by selling books, by making

publicity, newspapers, television, so many ways there are to spread Krishna consciousness information, you may know it that by utilizing our energy in this way to give everyone access to the Absolute Truth, that is the real understanding of desire to serve humanity.

Understanding is one thing and practical application of that understanding is another. But as devotees of Krishna, being engaged in the practical work of spreading Krishna consciousness, that is already the highest realization. That's all right, that is our real mission, to deliver the world by preaching Krishna's message to others. But even higher realization, the highest realization, is to save oneself.

Hoping this meets you in good health.

Your ever well-wisher

A.C. Bhaktivedanta Swami

— Letter of 9 January 1973

OBSERVANCE OF EKADASI

Śrī Garga Saṁhita

There are many diverse processes and details recommended in different śāstras and by different sādhus and spiritual masters as to how devotees should observe the ekādaśī day. The general principle found in all of them is that a devotee should minimize sense gratification and increase hearing and chanting about Krishna. The following is one of many śāstric descriptions.

The *yajña-sītās*, who had received a blessing from Lord Ramachandra [see previous issue of Bindu], took birth in homes in Vrindavan as beautiful *gopīs* decorated with splendid youthfulness. When they saw handsome Lord Krishna, they became bewildered with love for Him. They then approached Srimati Radharani and said, “O Radha, O beautiful lotus-eyed daughter of King Vrishabhanu, please tell us what vow we may follow to attain Krishna's favor. Dear Radha, You have made Lord Krishna, whom even the great demigods cannot approach, into Your submissive servant. You are the most beautiful girl in all the worlds. You have crossed to the distant shore of the deep meaning of all the scriptures. Please help us fulfill our desire.”

śrī-rādhovāca

śrī-kṛṣṇasya prasādārtham kurutaikādaśī-vratam
tena vaśyo hariḥ sākṣād bhaviṣyati na saṁśayaḥ

Sri Radha said, “To attain Lord Krishna's mercy you should follow the vow of fasting on *ekādaśī*. In that way You will make Lord Krishna into your submissive servant. Of this there is no doubt.”

The *gopīs* said, “O Radha, please tell us the names of the different *ekādaśīs* throughout the year. Month after month, how should the different *ekādaśīs* be observed?”

Sri Radha said, “During the dark fortnight of the month of *Mārgaśīrṣa* (November-December), in order to kill the demon Mura, the holy day of *ekādaśī* was born from the body of Lord Vishnu. Desiring your welfare, I will tell you the names of the twenty-six sacred *ekādaśīs* that appear in the different months.

*utpattiś ca tathā mokṣa sa-phalā ca tataḥ param
putradā ṣaṭ-tilā caiva jayā ca vijayā tathā*

*āmalakī tataḥ paścān nāmnā vai pāpa-mocanī
kāmādā ca tataḥ paścāt kathitā vai varūthinī*

*mohinī cāparā proktā nirjalā kathitā tataḥ
yoginī deva-śayanī kāmīnī ca tataḥ param*

*pavitṛā cāpy ajā padmā indirā ca tataḥ param
pāśāṅkuṣā ramā caiva tataḥ paścāt prabodhinī*

*sarva-sampat-pradā caiva dve prokte malamāsa-je
evam ṣaḍ-vimśatiṁ nāmnāṁ ekādaśyāḥ paṭhec ca yaḥ
samvatsara-dvādaśīnāṁ phalam āpnoti so 'pi hi*

“Their names are: 1. *utpatti*, 2. *mokṣā*, 3. *sa-phalā*, 4. *putradā*, 5. *ṣaṭ-tilā*, 6. *jayā*, 7. *vijayā*, 8. *āmalakī*, 9. *pāpa-mocanī*, 10. *kāmādā*, 11. *varūthinī*, 12. *mohinī*, 13. *aparā*, 14. *nirjalā*, 15. *yoginī*, 16. *deva-śayanī*, 17. *kāmīnī*, 18. *pavitṛā*, 19. *ajā*, 20. *padmā*, 21. *indirā*, 22. *pāśāṅkuṣā*, 23. *ramā*, 24. *prabodhinī*. There are also two more *ekādaśīs*, both named *sarva-sampat-pradā*, during the extra month in a leap-year. In this way there are twenty-six *ekādaśīs* in all. A person who chants the names of these twenty-six *ekādaśīs* attains the result of following *ekādaśī* for one year.

“O girls of Vraja, please hear the rules for observing *ekādaśī*. On *ekādaśī* one should control the senses and sleep on the ground. On *dvādaśī* one should eat only once. During *ekādaśī* one should be pure-hearted and very clean, wear clean garments, drink water only once, rise for *brāhma-muhūrta*, and bow down to Lord Krishna. Bathing with well-water is an inferior kind of bath. Bathing in a pond is better, bathing in a lake is better than that, and bathing in a river is better still. In this way one should bathe. On *ekādaśī* day one should be free of greed and

anger, and one should not talk to sinful people, atheists, and offenders. A person who follows the vow of *ekādaśī* should not talk to liars, offenders of *brāhmaṇas*, sinners, debauchees, thieves, adulterers, and the ill-behaved and immoral. In the home one should, with devotion in the heart, worship Lord Krishna and offer Him food and a lamp. From the *brāhmaṇas* one should hear the stories of Lord Krishna. One should offer *dakṣiṇā* to them. One should keep a vigil, singing the glories of Lord Krishna throughout the night.

“For the proper observation of *ekādaśī*, on the *daśamī* day one should avoid these ten things: eating from a brass dish, eating flesh, *masūra dāl*, *kodrava dāl*, chick-peas, spinach, honey, the food of others, eating twice, and sex. One should also avoid gambling, playing, sleeping, chewing betelnuts, and brushing the teeth.

On *ekādaśī* one should avoid harsh speech, slander, theft, violence, sex, anger, and speaking lies. On the *dvādaśī* one should avoid brass utensils, flesh, liquor, honey, oil, speaking lies, the *puṣṭi* ceremony, the *ṣaṣṭi* ceremony, and *masūra dāl*. By following these rules one should observe the great vow of *ekādaśī* and *dvādaśī*.

*nāgānām ca yathā śeṣaḥ pakṣiṇām garuḍo yathā
devānām ca yathā viṣṇur varṇānām brāhmaṇo yathā
vṛkṣāṇām ca yathāśvatthaḥ patrāṇām tulasī yathā
vratānām ca tathā gopyo varā caikādaśī tithiḥ* 🐾

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[Radharani then said:] O *gopīs*, as Lord Sesha is the best of serpents, as Garuda is the best of birds, as Lord Vishnu is the best of deities, as the *brāhmaṇas* are the best of castes, as the banyan is the best of trees, and as a *tulasī* leaf is the best of leaves, so fasting on *ekādaśī* day is the best of sacred vows. — 4.8.50-51

After hearing from Sri Radha’s mouth the glories of *ekādaśī*, the *gopīs* that had been *yajña-sītās* and who were now yearning to attain Sri Krishna, carefully followed *ekādaśī*. Pleased by their observance of *ekādaśī*, Krishna enjoyed a *rāsa* dance with these *gopīs* on the full-moon night of the month of *Mārgaśīrṣa* (November-December). ❧

— *Garga-saṁhita* 4.8.9-30, 50-51, and 4.9.23-24.

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THE GAURA RIVER OF ECSTATIC LOVE

By Shekhar Das

(*Dhānaśī-rāga*)

*gaurāṅga rasera nadī premera taraṅga
uthaliyā yāiche dhārā kabhu nahe bhaṅga*

From Lord Gauranga flows a great river of nectar. The waves of that river are waves of ecstatic spiritual love. That flooding river never stops flowing.

*abhirāma sārāṅga tāya taṭa dui-khāni
acyutānanda tāhe premera ghuraṇi*

Abhiram Thakur and Saranga Thakur are that river’s two banks. Acyutananda is its whirlpool of ecstatic love.

*srota bahi yāya tāhe śrī-adwaita-candra
ḍubārī kāṇḍārī tāhe prabhu nityānanda*

Sri Advaitachandra is that river’s current. Lord Nityananda is both the diver that swims in that river and the captain of the boat that plies its waters.

*prema jalacara śrītvāsādi sahaacara
svarūpa śrī-rūpa bhela premera makara*

Srivas Thakur and his associates are the fish that swim in those waters of spiritual love. Svarupa Goswami and Rupa Goswami are the sharks that swim in that river.

*thākuka ḍubibāra kāja paraśa nā pāiyā
duḥkhiyā śekhara kānde phukāra kariyā*

Alas, unable to swim in that river, sad Shekhar Das stays on the bank and loudly weeps.

• Unknown translator. Bengali taken from *Vaiṣṇava Padāvalī*. Edited by Sri Hare Krishna Mukhopadhyaya. Sahitya Samsad. Calcutta. 1980.



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Highlights

• KRISHNA WILL GIVE YOU GURU

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

• SERVICE OF THE TRUTH

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

• THE ACTIVITIES OF A GHOST

Sri Srimad Gour Govinda Swami Maharaja

• FLIGHT OF THE CROW

Mahābharata

KRISHNA WILL GIVE YOU GURU

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*

Prabhupada: The best friend is the spiritual master because he saves one from the blazing fire of confusion.

O'Grady: The problem is to find this spiritual master.



Prabhupada: No, there is no problem. The problem is if you are sincere. ... You have got problems, but God is within your heart. *īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati* [Bg. 18.61]. God is not far away. God is within your heart. So if you are sincere, then God will give you a spiritual master.

O'Grady: Thank you. That I know.

Prabhupada: Therefore God is called *caitya-guru*, the spiritual master within the heart. And the physical spiritual master is God's mercy. If God sees that you are sincere He will give you a spiritual master who can give you protection. He will help you from within and without, without in the physical form of spiritual master, and within as the spiritual master within the heart. That is stated,

*īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati
bhṛāmayan sarva-bhūtāni yantrārūḍhāni māyayā*

The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy. [Bg. 18.61]

The body is just like a machine, the spirit soul is sitting on this machine, and God is there within the heart. He is giving the direction, "You wanted to do this. Now you go and do it." So if you are sincere, "Now, God, I want You," then He will give you directions, "You go and get it." This is the process. But if we want something else than God, then God will give you direction, "You go and take it." He's very kind. *īśvaraḥ sarva...* I want to have something and He is within my heart, and He is giving me direction, "Yes, you come here. You take this." So if that God can give you indication, "You go and take this," then why not the spiritual master? First of all we must be eager to again revive our God consciousness. Then God will give us the spiritual master. ❧

— Room Conversation with the Irish poet Desmond O'Grady, Rome, 23 May 1974. Published in *The Science of Self Realization*, chapter 7. Bhaktivedanta Book Trust. Los Angeles.

SERVICE OF THE TRUTH

*Srila Bhaktisiddhanta Saraswati
Thakur Prabhupada*

Truth can never be served by the faculty that diverges from the Lord. The service of truth is the function of the soul. It is incapable of

being diverted from the truth. It is causeless and uninterrupted. Truth is identical with the teacher of the truth. There can be no knowledge of the conclusions of the Vedas without undeviating service at the lotus feet of Sri Gurudeva. No one can be the teacher of the truth except the devotee of God. This is not the dogma of irrational orthodoxy. It is the real truth. One cannot be guru although he be descended from the highest lineage, be initiated in all sacrifices, having studied the thousand and one branches of the Veda, if he is not a true *vaiṣṇava*. ❧

— Shri Chaitanya's Teachings, page 31.

THE ACTIVITIES OF A GHOST

Sri Srimad Gour Govinda Swami Maharaja

Oh, stupid mind, why have you come to this material world? Having achieved this rare human birth, if you won't do *hari-bhajana* then are you actually a human being? You are not a human being. *mānuṣākāra hoile ki haya koro bhūta kara* — You may have gotten the body of a human being, but your activities are those of a ghost. Otherwise why are you not uttering the name of Sri Krishna Govinda? A ghost cannot utter Krishna's names. You have gotten a human body but if you are not uttering the name of Sri Krishna Govinda then your activities are like that of a ghost.

You can teach a parrot to chant, "Krishna, Krishna." A parrot can utter. But you are not uttering. You are so lazy! Why are you so lazy? Why are you not uttering the holy name, *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma rāma hare hare*? Don't become lazy. Get up early in the morning, 3:00 am, 4:00 am. What time are you getting up? A quarter to four? Lazy fellow! Get up at 3:00 – 3:30 am. Take bath immediately and then come to the temple. Chant, *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma rāma hare hare*, then the purpose of your human birth is achieved. Why are you becoming lazy? Not getting up early and not engaging yourself in *bhajana*. What sort of activity is that? The activity of a ghost. Yes, definitely. All day and night, 24 hours, simply chattering, chattering, chattering like monkeys. Only speaking about so many nasty things, politics

or topics concerning sense gratification. "That war will come..." "What will you do?" "... this and that." Simply chattering, chattering like monkeys. Can't you utter, "Govinda", "Hari", "Krishna"? ❧

— From a lecture in Bhubaneswar, Orissa. 1 May 1995.

FLIGHT OF THE CROW

The following story told by Salya to Karna from the forty-first chapter of the *Karnaparva* of *Mahābhārata* nicely illustrates the dangers of pride.

There once lived a wealthy *vaiṣya* by the side of the ocean. He performed many sacrifices and gave generously in charity. He was quiet, observant of the duties of his order, and was pure in his habits and mind. The *vaiṣya* had a number of sons all of whom were pious and kind to all living creatures. Living in a place that was ruled over by a pious king, the *vaiṣya* was peaceful and free from anxiety.

There was a crow that daily came to the home of the *vaiṣya* to feast on remnants of the family's food that the children gave him. After eating every day the opulent milk, puddings, yogurt, honey, butter and other foods, the crow became very arrogant and began to think little of all other birds.

One day, some great white swans, who were practically equal to Garuda in terms of speed and range of flight, came to the shore of the ocean. When the sons of the *vaiṣya* saw the wonderful swans, they jokingly told the crow, "O ranger of the sky, you are superior to all of these big birds."

Intoxicated with arrogance and false pride, the crow considered these words to be true. That foolish crow then challenged the leader of the swans, saying, "Let us have a flying competition to see who is the best."

Hearing the words of the arrogant crow, those swans began to laugh. Those foremost of birds, capable of flying anywhere at will, said to the crow, "We are swans who live on the Manasa Lake. We traverse all over the earth, and amongst winged creatures we are always spoken highly of for the length of distances we fly. How can a crow like you hope to compete with a swan?"

The crow replied, “Great as I am, I tell you, that before your eyes, I shall fly for hundreds of *yojanas* (a *yojana* is eight miles) displaying a hundred and one varieties of motions in flight. Rising up, swooping down, whirling around, going straight, proceeding gently, going backwards, darting forward, moving with great velocity I shall display my great strength and expertise in flight.”

One of the swans said, “O crow, you may fly in a hundred and one different ways. I however, shall fly in only one way, which is the way all other birds know. For I do not know any other. O you of red eyes, you may fly as you like.”

Hearing this, all of the crows that had gathered there laughed and said, “Now we will see our brother crow defeat the swans.”

The crow and swan then rose into the sky, the swan flying in a simple straight motion and the crow making many elaborate movements. Seeing the variety of styles of flight he was exhibiting, all of the assembled crows were filled with delight and began to caw loudly.

For a moment it appeared that the crow had defeated the swan, then suddenly, with great velocity, the swan began to fly westwards towards the ocean. After following him for some time out to sea, the crow could no longer see any land or trees, and he became afraid. He thought, “When I become tired, where shall I rest on this vast ocean? The water is immeasurably deep and is inhabited by hundreds of monsters who will devour me.”

Covering a great distance in one moment, the swan looked back to see how the crow was faring. Seeing him far behind, exhausted, and barely able to stay above the water, the swan felt pity and went to his aid. The swan said, “O crow, what is the name of this special flight which you are exhibiting now? You are repeatedly touching the water with your wings and beak.”

Unable to see the limit of the ocean, and greatly fatigued by having flown so far, the crow replied, “O revered sir, we are crows. We move about here and there crying, ‘Caw! Caw! Caw!’ O swan, I seek refuge in you and place my life in your hands. Please take me back to the land.” Speaking thus, the crow suddenly fell exhausted into the ocean.

Seeing him fallen, with a sorry heart the swan addressed the crow who was on the verge of death, “O crow, how is it that you were previously praising yourself so loudly? Remember, you said that you would fly in a hundred and one different ways. How is it that you have become so tired and have fallen into the water?”

Overcome with weakness, the crow pleaded with the swan, “Eating the remnants of the family’s opulent foods, I thought myself equal to Garuda and did not care for the crows or any other birds. I now seek refuge with you and place my life at your disposal. Please take me to the land and save me from this calamity.”

Without a word, the swan picked up the crow, placed him on his back, and began flying back to the land. Nearly at the point of death, deprived of his senses, drenched with water, trembling in fear, and hideous to look at, the melancholy crow was weeping. The swan speedily restored the crow back to the land where they had originally started. Placing him gently on the ground and comforting him, the swan then quickly flew away to return to Manasa Lake.

[Salya then told Karna that just as that crow fed upon the remnants of the *vaiśya* children, became proud, and thus disrespected his equals and superiors, similarly, living on the remnants of Dhritarashtra’s sons, Karna had become proud and thought himself fit to fight with Krishna and Arjuna.]

Sometimes it is seen that after becoming uplifted by receiving the mercy of great personalities, some *kāka-janas*, crow-like persons, become proud and forget the color of their feathers. After having a little association with swan-like *parama-hansa* devotees, they begin to consider themselves far superior to their peers and perhaps even equal to the *parama-hansas*. Instead of *anusāra*, following the instructions of the Lord’s dear devotees, they take up the cheap practice of *anukāra*, imitation. By taking shelter of swan-like persons we may cross the ocean of birth and death, but if we try to imitate them we will certainly fall down into the ocean and drown.

Bhaktivinode Thakur sings:

garhita ācāre, rohilāma moji',
nā korinu sādhu-saṅga
lo'ye sādhu-veśa, āne upadeśi,
e boḍo māyāra raṅga

Remaining absorbed in abominable activities, I never really kept company with *sādhus*. Now I adopt the dress of a *sādhu* and act out the role of instructing others. This is *māyā's* big joke.

Conceit is a great stumbling block on the path of devotion. In the *Bhāgavad-gītā* (16.4), Krishna describes pride as a demoniac quality:

*dambho darpo 'bhimānaś ca krodhaḥ pārūṣyam eva ca
ajñānam cābhijātasya pārtha sampadam āsurīm*

Pride, arrogance, conceit, anger, harshness and ignorance—these qualities belong to those of demoniac nature, O son of Pritha.

Nārada Purāṇa (1.7.15) describes:

ahaṅkāro mahān jajñe māsūyo lobha-hetukaḥ

Pride is the cause of destruction of all wealth, the source of false ego and all types of failure.

Suffering from the troubles caused by trying to compete, the crow finally had no other recourse then to give up his pretension and take shelter of the swan. Similarly, if we find ourselves in such a situation our only hope is to take shelter of the *parama-haṁsas*. In *Vraja-*

vilāsa-stava, text 1, Srila Raghunath Das Goswami has compared our spiritual pursuits to travelling on a road where one is beset with thieves. Like the crow that was nearing death and cried out to the swan, Raghunath Das says that our only hope is to call out to the swan-like devotees of the Lord:

*pratiṣṭhā-rajjubhir baddham kāmādyair vartma-pattibhiḥ
chitvā tāḥ saṁharantas tām aghāreḥ pāntu mām bhaṭāḥ*

The highwaymen of lust, greed, and anger have captured me and bound me with the ropes of the desire for fame. I pray that the heroic devotees of Lord Krishna, the enemy of the Agha demon, may defeat my captors and cut the ropes that bind me.

Srila Sanatan Goswami has advised us of the benefits of humility:

*yenāsādharaṇāśaktā-dhama-buddhiḥ sadātmani
sarvotkarṣānvite 'pi syād buddhais tad dainyam iṣyate*

Even if one is very exalted, he should be humble and think himself very incompetent and lowly.

*yayā vācehayā dainyam matyā ca sthairyam eti tat
tām yatnena bhajed vidvāns tad-viruddhāni varjayet*

A wise man should try to be humble in his words, deeds, and thoughts. He should shun whatever is opposed to humility.

*dainyam tu paramam premṇaḥ paripākeṇa janyate
tāsām gokula-nārīṇām iva kṛṣṇa-viyogataḥ*

Humbleness comes from advancement in love for Krishna, as is seen in the example of the women of Gokul when they were separated from Krishna.

*paripākeṇa dainyasya premājasraṁ vitanyate
parasparam tayor ittham kārya-kāraṇatekṣyate*

Mature humbleness brings love for Krishna. It is seen that the two are in a relationship of cause and effect. — 2.5.221-225. ॐ

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Highlights

- **SERVICE IS ABSOLUTE**

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

- **DOING SUMS FOR THE TEACHER**

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

- **THE GLORIES OF GOPI-CANDANA TILAKA**

Vāsudeva Upaniṣad

SERVICE IS ABSOLUTE

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*

You are thinking that because you cannot take part in the translation work therefore you will contribute for its publication. This dictation from within your heart from Krishna is quite in order. For serving the Lord we require to sacrifice our life, our wealth, our intelligence, and our words. One can serve the Lord with these four possessions —



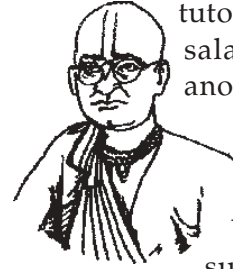
if not, then with three, if not, then two, or even one, and that is sufficient to please the Supreme Personality of Godhead. I wish that you can use your best talents in business organization and utilize the result for Krishna's satisfaction. This is on the absolute platform. To make the idea more clear, if I am translating *Śrīmad Bhāgavatam* and you are contributing for its publication and helping for its distribution, then there is no difference between your service and my service. On the absolute platform there is no such distinction. And service is always on the absolute platform. One has to make the best use of his talent for the service of Krishna. That is wanted. The best example is Arjuna, he utilized his talents in military science in the service of Krishna. ॐ

— Letter to Gargamuni Das, 7 June 1968.

DOING SUMS FOR THE TEACHER

*Srila Bhaktisiddhanta Saraswati Thakur
Chapter 116 of Upākhyāne Upadeśa*

Upākhyāne Upadeśa is a collection of short stories with explanations that were commonly used by Srila Bhaktisiddhanta Saraswati Thakur. Compiled by Sri Sundarananda Prabhu, a prominent disciple of Srila Bhaktisiddhanta, it was first published in 1940.



Once a landlord appointed a tutor for his son at a monthly salary of fifteen rupees plus another fifteen rupees for the tutor's maintenance. The landlord's son was very weak in math, so the tutor began giving him many sums to do by himself. The pupil tried to insist that the tutor perform the calculations for him, but the tutor told him, "If I do it for you, then you will never learn math. I will demonstrate to you the basic methods to solve the equations, and I can assist you when you get confused. But you'll have to perform all the calculations for your own practice." The boy was very inattentive and lazy. He had little interest to learn math, but due to pressure from his parents he had to practice under the tutor.

One day he was loudly speaking to his friends so that his tutor could easily overhear him. “My father has engaged a worthless tutor for me on a monthly salary of fifteen rupees plus an additional fifteen rupees for his food and clothing — in all thirty rupees a month! But still I am forced to perform so many equations for him every day. I can’t tolerate this any more — so much strain on me, we are spending so much money, and I still have to take the trouble of performing all of the math calculations for him! Why should we pay him any salary when in fact I myself am doing all the work?”

PURPORT

Many of us maintain a similar attitude to the lazy boy in this story. We renounce our family life and we sacrifice many things in the service of guru. Some of us collect donations and perform varieties of direct and indirect service for the satisfaction of our spiritual master, but inwardly we are thinking, “What do we gain?”

We forget that performing such math calculations or services are for our benefit and by such activity we become uplifted, not the guru.

The guru knows mathematics very well. It is only for our wellbeing that he has ordered us to perform calculations. The spiritual master is engaging us in different services for our ultimate satisfaction and welfare on the path of devotion. Those who are averse to their own benefit consider such services to be meant for the welfare of the spiritual master, for the temple complex, for the *vaiṣṇavas*, or for the Lord, and thus foolishly take little interest in them. ❧

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THE GLORIES OF TILAKA

Vāsudeva Upaniṣad

In his purport to Śrī Caitanya-caritāmṛta ādi 7.108 His Divine Grace A.C. Bhaktivedanta Swami Prabhupada gives a list of the 108 main

Upaniṣads. The Vāsudeva Upaniṣad is given therein as number 56. The following excerpted verses form the bulk of that work.

*om namaskṛtya bhagavān nāradaḥ sarveśvaram
vāsudevam papraccha adhīhi bhagavann ūrdhva-
puṇḍra-vidhiṁ dravya-mantra-sthānādi-sahitam
me brūhīti.*

Om. The great sage Narada bowed down before the Supreme Personality of Godhead, Lord Vāsudeva, and asked, “O Lord, please teach me the rules of upward-directed (*vaiṣṇava*) *tilaka*. Please tell me of the substances, mantras, places, and other things in connection with it.”

*taṁ hovāca bhagavān vāsudevo vaikuṇṭha-sthānād
utpannam mama prīti-karam mad bhaktair
brahmādibhir dhāritam viṣṇu-candanam mamāṅge
pratidinam āliptam gopībhiḥ prakṣālanād gopī-
candana-mākhyātām mad-aṅga-lepanam puṇyam
cakra-tīrthāntaḥ sthitam cakra-samāyuktam pīta-
varṇam mukti-sādhanaṁ bhavati.*

Lord Vāsudeva said, “To please Me, My devotees headed by the demigod Brahma, wear *viṣṇu-candana*, which comes from the spiritual world of Vaikuntha. It is also known as *gopī-candana* because every day the *gopīs* anoint My limbs with this *candana* and then again wash it away. This sacred yellow *candana*, which holds within it My *cakra*, and which is present at Chakra-tirtha, brings liberation to those who wear it.

atha gopī-candanam namaskṛtvoddhṛtya.

“In the following prayer one praises and bows down before *gopī-candana*:

*gopī-candana pāpa-ghna viṣṇu-deha-samudbhava
cakrāṅkita namas tubhyaṁ dhāraṇām muktido bhava*

“O *gopī-candana*, O destroyer of sins, You have manifested from Lord Vishnu’s transcendental body and are marked with His *cakra*, I offer my obeisances to you. Please bestow liberation, for I am anointed with you.”

*imam me gaṅge iti jalamādāya viṣṇornukam iti
mardayet. ato devā avantu na ity etan mantrair viṣṇu-
gāyatrī keśavādi-nāmbhir vā dhārayet.*

“One should go to My Ganges, take some water, bring it to My temple, and use it to make *gopī-candana* paste. Then, reciting either the mantras that begin, *devā avantu naḥ* — ‘May the Lord protect us.’ or the *viṣṇu-gāyatrī*,

or My names beginning with Keshava, one should apply *gopī-candana tilaka*.

brahmacārī vānaprastho vā lalāṭa-hṛdaya-kaṇṭha-bāhū-mūleṣu vaiṣṇava-gāyatrī kṛṣṇādi-nāmabhir vā dhārayet. iti trivāramabhimantrya:

“A *brahmācarī* or *vānaprastha* should, while chanting the *viṣṇu-gāyatrī* or the holy names beginning with Krishna, apply this *tilaka* to his forehead, chest, neck, and shoulders. Three times he should chant this mantra:

śaṅkha-cakra-gadā-pāṇe dvārakā-nīlayācyuta govinda puṇḍarikākṣa rakṣa mām śaraṇāgatam

“O Lord who holds the conch shell, *cakra*, and club in Your hands, O infallible Lord who resides in Dwarka, O lotus-eyed Lord Govinda, please protect me, who have taken shelter of You.’

iti dhyātvā gr̥hastho lalāṭādi-dvādaśa-sthaleṣv anāmikāṅgulyā vaiṣṇava-gāyatrī keśavādi-nāmabhir vā dhārayet.

“After meditating in this way, while chanting the *viṣṇu-gāyatrī* or the holy names beginning with Keshava, a *gr̥hastha* should apply this *tilaka* with his ring finger to twelve parts of his body, beginning with his forehead.

yatis tarjanyā śiro-lalāṭa-hṛdayeṣu praṇavenaiva dhārayet.

“A *sannyāsī*, while chanting the sacred syllable *om*, should apply this *tilaka* with his forefinger to his head, forehead and chest.

brahmādayas trayo mūrtayas tisro vyāhṛtayas trīṇi chandāmsi trayo ‘gnaya iti jyotiṣ mantras trayah kālās tisro ‘vasthās traya ātmānaḥ puṇḍrā-traya ūrdhvā a-kāra u-kāro ma-kāra ete praṇava-mayordhva-puṇḍrās tad ātmā sad etad om iti.

“As there are three deities (Brahma, Vishnu and Siva), three *vyāhṛtis* (*bhūh*, *bhuvaḥ* and *svaḥ*), three metres in the Vedic hymns, three sacred fires, three times three states of being, three *ātmās*, and three letters (*a*, *u*, and *m*), in the sacred syllable *om*, so *vaiṣṇava tilaka* has three parts, which correspond to the letters in the sacred *om*.

tān ekadhā samabhavat. ūrdhvam unnamayata ity om-kārādhikārī.

“A person who chants the sacred syllable *om* goes upward (*ūrdhva*). That is why *vaiṣṇava tilaka* is called ‘*ūrdhva-puṇḍra*’.

tasmād ūrdhva-puṇḍraṁ dhārayet. parama-hamso lalāṭe praṇavenaikam ūrdhva-puṇḍraṁ vā dhārayet.

“A *paramahansa* should say the sacred syllable *om* and place *vaiṣṇava tilaka* on his forehead.

tattva-pradīpa-prakāśam svātmānam paśyan yogī mat sāyujyam avāpnōti.

“When he sees the Supersoul in his heart illumined with the lamp of truth, the yogi attains the liberation of meeting Me.

athavā nyasta-hṛdaya-puṇḍra-madhye vā hṛdaya-kamala-madhye vā.

“Or the yogi may surrender his heart to the Lord in the *tilaka* mark on his chest or to the Lord in the lotus of his heart.

tasya madhye vahni-śikhā anīyordhvā vyavasthitā nīlatoyadamadhyasthādvidyullekheva bhāsvarā nīvāraśūkavattanvī paramātmā vyavasthita iti

“In the heart is a flame reaching upwards, a flame like a lightning flash from a dark cloud, or like a slender rice plant. The Supersoul stays in that flame.

ataḥ puṇḍra-sthaṁ hṛdaya-puṇḍarikēṣu tam abhyaset kramād evaṁ svātmānam bhāvayen mām param harim

“In the lotus flower of the heart one should search for the Supreme Lord, who is present as the *tilaka* mark. Gradually one should become rapt in meditation on Me, Lord Hari, the Supreme Personality of Godhead, who is present as the Supersoul.

ekāgra-manasā yo mām dhyāyate harim avyayam hṛt paṅkaje ca svātmānam sa mukto nātra saṁśayaḥ

“He becomes liberated who, with single-pointed concentration, meditates on Me, Lord Hari, the eternal Supersoul who stays in the lotus flower of the heart. Of this there is no doubt.

mad rūpam advayaṁ brahma ādi-madhyānta-varjitam sva-prabhaṁ sac-cid-ānandaṁ bhaktyā jānāti cāvayam

“By engaging in My devotional service one is able to understand My transcendental form, which is spiritual, eternal, self-manifest, filled with knowledge and bliss, and beyond the touch of the material world of dualities.

*eko viṣṇur anekeṣu jaṅgama-sthāvaṛeṣu ca
anusyuto vasaty ātmā bhūteṣu aham avasthitaḥ*

“I am Lord Vishnu, the one Supersoul who stays in the hearts of the many moving and unmoving creatures.

*tailaṁ tileṣu kāṣṭheṣu vahnīḥ kṣīre ghr̥taṁ yathā
gandhaḥ puṣpeṣu bhūteṣu tathātmāvasthito hy aham*

“As oil stays in sesame seeds, as fire stays in wood, as butter stays in milk, and as fragrance stays in flowers, so I, the Supersoul, stay in the hearts of all living creatures.

*brahma-randhre bhruvor madhye hṛdaye cid raviṁ harim
gopī-candanam ālipya tatra dhyātvāpnuyāt param*

“By anointing one’s body with gopī-candana tilaka and by meditating on the Supreme Lord, Hari, splendid like a transcendental sun in the brahma-randhra cakra at the top of the head, heart, and between the eyebrows, one attains the Lord in His supreme abode.

*ūrdhva-daṇḍordhva-retās ca ūrdhva-puṇḍrordhva-yogavān
ūrdhvaṁ padam avāpnōti yatir ūrdhva-catuṣkavān*

“His sannyāsa daṇḍa raised, his semen flowing upwards, His vaiṣṇava tilaka vertical, and his practice of yoga elevated, the sannyāsī, ascending in these four ways, goes to the highest spiritual abode.

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*ity etan niścitaṁ jñānaṁ mad bhaktyā sidhyati svayam
nityam ekāgra-bhaktiḥ syād gopī-candana-dhāraṇāt*

“The final conclusion is that by serving Me with devotion one attains the supreme perfection. Wearing gopī-candana tilaka, with single pointed concentration one should always engage in My devotional service.

*brāhmāṇānāṁ tu sarveṣāṁ vaidikānāṁ anuttamam
gopī-candana-vāribhyāṁ ūrdhva-puṇḍraṁ vidhīyate*

“Of all brahmāṇas and followers of the Vedas, he is best who wears vaiṣṇava tilaka of gopī-candana mixed with water.

*yo gopī-candanābhāve tulasī-mūla-mṛttikāṁ
mumukṣur dhārayen nityam aparokṣātma-siddhaye*

“If gopī-candana is not available one may use the earth from the roots of the tulasī plant. In order to attain the spiritual goal that cannot be seen by materialistic men, a person who yearns for liberation should wear vaiṣṇava tilaka every day.

evam vidhinā gopī-candanam ca dhārayet.

“In this way one should apply vaiṣṇava tilaka with gopī-candana.

*yas tv adhīte vā sa sarva-pātakebhyah pūto bhavati.
pāpa-buddhis tasya na jāyate. sa sarveṣu tīrtheṣu
snāto bhavati. sa sarvair yajñair yājito bhavati. sa
sarvair devair pūjyo bhavati. śrīman nārāyaṇe
mayy acañcalā bhaktiś ca bhavati. sa samyag
jñānam ca labdhvā viṣṇu-sāyujyam avāpnōti. na
ca punar āvartate na ca punar āvartate. ity āha
bhagavān vāsudevaḥ.*

“A person who studies this Upaniṣad becomes purified of all sins. Sinful thoughts do not arise in his mind. He attains the results of bathing in all sacred rivers and lakes. He attains the results of performing all yajñas. He is to be worshipped by all the demigods. He attains unwavering devotion to Me, Lord Narayan, the husband of the goddess of fortune. When his spiritual knowledge is perfect he attains the liberation of meeting Lord Vishnu. He does not return to the world of birth and death.”

Thus spoke Lord Vāsudeva, the Supreme Personality of Godhead. ॐ

— Unknown translator. Sanskrit from <http://sanskrit.gde.to>



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Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

- **GOLD FOR KRISHNA**

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- **ONLY DEAD BODIES STAY AT HOME**

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- **IN THE HEART OF HIS DEVOTEES**

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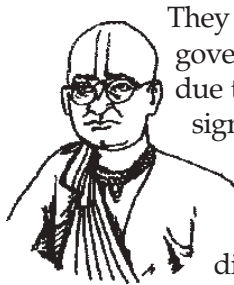
ONLY KRISHNA IS ALL-KNOWING

A Lecture by

Srila Bhaktisiddhanta

Saraswati Thakur Prabhupada

Political troubles are not bad in themselves.



They are part and parcel of divine governance. We feel troubled only due to our ignorance of their real significance. But it is not for us or

anyone to fully know the ways of God. We are only aware of that much of the divine activity as is helpful to us

for His service. The least particle of such knowledge is more than sufficient for all the purposes of our pure souls. The person who knows God does not understand His ways in the sense in which Godhead understands them. He understands them in the measure that is necessary for having his conscious share in those activities as a subservient of His subservients. Admission to the plane of service is equivalent to the cessation of spiritual ignorance. Spiritual enlightenment does not mean that the person so enlightened understands all things as God Himself understands them, either of this or of any other world. What such a person actually understands is his own relationship to and location in the uncovered plane of the Absolute Reality. Instead of being an insignificant ignorant actor in this mundane cosmos, he finds himself

to be the most insignificant conscious entity in the plane of the supermundane sphere of all-existence, all-knowledge and all-joy. He consciously shares in the life of that realm in the tiny measure of his eligibility for the service of God.

On this mundane plane in the conditioned state we are anxious to know all things in the fullest measure, even as God Himself knows them. This bad ambition, properly enough, is impossible of realization. If it were possible for us to know everything, the distinction between God and ourselves would cease. Such ambition is the outcome of our attitude of disloyalty towards God. It proves that we are not willing to tolerate the domination of God. We are anxious to become God. This unnatural delusion is kept up by our experiences of this world.

We seem to be constantly progressing towards the knowledge that will give us final mastery over everything. But do we really possess mastery over anything? Or are we forced to serve the purpose of Godhead by the driving force of His irresistible deluding energy, even while we are dreaming of establishing our own impending supremacy? But why are we permitted to progress in the knowledge of how to apparently dominate the entities of this world? Why are we permitted to consolidate our seeming power over the things of this world? Is it intended by God that we should enjoy this world and other worlds as proprietors even as God Himself, or at least as His co-partners? Is such

consummation compatible with the existence of Godship? And over whom are we to exercise our Godly rule? If everybody is God, then there would be no entity that it would be necessary to exercise any power over. The idea that it is possible for us to have any real power over any entity is philosophically ridiculous.

Have we any control over our own body and mind? Why do we die, if we are really masters of our own destiny? Why are we ignorant at all? If we can be made ignorant, can we not also be made enlightened by the same agency? But can such enlightenment really make us anything other than the subservients of the agent?

Knowledge gives us power only so long as it is not taken away. Such permitted knowledge is not at all like knowledge that is possessed by God, in His own right. Permitted power also does not belong to us as its real proprietors. But what is the current view regarding the nature and possession of political power? Every nation is anxious to acquire power for the purpose of doing what it likes, with the same freedom and in the same dominating spirit as God Himself. Which of the nations is seriously thinking about the purpose of God in permitting them to have power for the time being? Why does every nation want to have more power than the other nations? Is it for serving God? Can God be served by mundane political power? Can the dead serve the living? Does God require food and drink that are apparently created by the bodily power of mortals for the nourishment of the body of flesh? Does He require speculations about the earthly existence that are vainly spun by the mental activities of erring man? If He requires neither, what can any nation really offer to God by way of their service? How can any nation suppose that it is being permitted to serve God by the intensification of the present godless physical and mental activities? God is afflicting mortals by permitting them freedom to shape their course in their own way without seeking His conscious guidance. The present scientific age is so sure of its capacity to take care of itself without reference to God that it is almost hopeless to expect it to reconsider its position in the light of these old and familiar truths. No real good can come out of any mortal endeavor, political or otherwise, if it is not undertaken with the conscious purpose of serving the will of God. It is necessary to seek to know the purpose of God. It is never possible for any person to know the full purpose of God. Furthermore, it is never possible for any person

to know even the nature of God's purpose in regard to oneself, unless He is pleased to impart such knowledge out of His causeless mercy. God always keeps Himself aloof from the concerns of those who choose to keep their concerns to themselves. That is the plight of the nations of our day. That is the plight of the empiric scientists. They never ponder over the wise words of the Bible, 'What will it avail if we gain the world but lose our souls?'

Nothing is lost and everything is truly gained if we can only find our souls, if we can only find the purpose of God in those activities in which we are permitted to be engaged by His will. But it will be demanded, "How can we know anything about God with our present resources?" The answer is that we shall be permitted to know by His causeless mercy if we are only sincerely willing to submit to His guidance, but not otherwise. But are we really willing to submit to God in the manner that is directed by Him? ❧

— Date and place of lecture unknown. Originally titled, "Divine Governance".

GOLD FOR KRISHNA

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*

You have asked, "Could we use alchemy to make gold for Krishna's altar?" I cannot follow what you mean by using alchemy for Krishna's altar, but if you can make Krishna's sitting place made of gold, either by alchemy or by purchasing gold, it will be a grand success. But I do not advise you to take advantage of alchemy for making gold. It is not certain. We should not waste our time on that which is not very sure. If you can manufacture gold, then we can very soon spread our Krishna Consciousness. But I think that Krishna will not give us that opportunity because as soon as we get a large quantity of gold then we will forget Krishna. That nature is incumbent in our character. ❧

— Letter to Rupanuga, 3 July 1968.

DEAD BODIES STAY IN THEIR HOUSES

Padayatra Arrival Lecture

Sri Srimad Gour Govinda Swami Maharaja

How long will you sleep in the lap of the ugly witch Maya? How long? You have already slept for such a long time, lakhs and lakhs of lives. Do you want to sleep in the lap of the ugly witch Maya?

Mahaprabhu is your only well-wishing friend. He loves you so much that He descended here,

*tomāre loite āmi hoinu avatāra
āmi binā bandhu āra ke āche tomāra*

“For you I descended. Is there any friend of yours but Me?”

He loves you so much and you have no tinge of love for Him.

*enechi auśadhi māyā nāśibāro lāgi’
hari-nāma mahā-mantra lao tumi māgi’*

“I have brought medicine for you, to annihilate *māyā*, to annihilate ignorance, *avidyā*. That medicine is the *harināma mahā-mantra*.”

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

If you put complete, full, strong and unflinching faith in taking this medicine, it will definitely cure you. Your ignorance will be annihilated and pure consciousness will arise. Your heart will immediately be purified of all material contamination. Then you can chant the pure name:

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

Saṅkīrtane janakau — Gaurāṅga Mahāprabhu is the father of the *saṅkīrtana* movement. Gaurāṅga *avatāra* is *prema-puruṣottama*, the giver of *kṛṣṇa-prema*; *mahā-vadānya avatāra*, the most munificent incarnation, who gives *kṛṣṇa-prema* freely through this *saṅkīrtana*. Mahāprabhu was doing *saṅkīrtana* here, chanting and dancing surrounded by His associates. It is He who first started this *saṅkīrtana-padayātrā*. This is the only remedy for the people of Kali-yuga. It will bring you all types of good fortune. Who can want more than that? He is such a well-wishing friend. He was chanting and dancing in the street,

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
adhane jatana kari dhana tejaginu
gaura-kīrtana-rase maghana nā ha-inu*

[*Prārthanā*, song 42, texts 2 and 4]

Narottam Das Thakur says, “You have taken interest in collecting *adhana*, false wealth, and you are neglecting the real *dhana*, the real asset, this *prema-dhana* that Gaurāṅga Mahāprabhu gives you through *saṅkīrtana*. Where *gaura-kīrtana* is going on, Gaurāṅga Mahāprabhu appears there. Yes. When such *gaura-kīrtana* is going on, many *gaura-bhaktas* congregate together and chant loudly, [Maharaja loudly shouts:]

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

When this transcendental sound vibration touches the ears, can one stay inside of their house? [Maharaja begins loudly banging his fist on the podium.] If it enters into their ears, no one can stay inside. Only those who are like *nirjīvas* — dead matter or stones, can remain inside. Only stones stay inside the house when such *kīrtana* is going on. This *gaura-kīrtana* is the only inspiration, the only life-giving force to the *jīvas* in Kali-yuga.

Therefore we have this *saṅkīrtana-padayātrā* to save those souls, those who are dying out of ignorance, who have no life — no Krishna means no life. Krishna is life. Krishna says, *jīvanam sarva-bhūteṣu* — “I am the life in all living entities.” If you are not carrying Krishna in you, have you life? You have no life. You are dying at every moment. You are a dead body. You are living but dead. You are breathing like the bellows of a blacksmith. If there is no Krishna in you, what is the value of that life? That man or woman, who has no Krishna in them, is dead. What is the value of decorating a dead woman? Why do Gaurāṅga Mahāprabhu and the *gaura-priya-janas*, the dear devotees of Gaurāṅga Mahāprabhu, do this *padayātrā*, walking and walking so far, barefoot? Why do they do it? They never become tired. Rather, they get so much life. So much *ānanda*, transcendental pleasure is there, *pa-ibe paramānanda*, *ānanda apār* — unlimited *ānanda*, unlimited happiness. By performing this *padayātrā* you will get transcendental pleasure. If you chant Hare Krishna you will forget all of your bodily ills and ailments. You will get such transcendental pleasure, nectar, life! Therefore we do it.

Mahāprabhu’s *priya-jana*, His dear devotee, our revered spiritual master Srīla Prabhupada, started this. Mahāprabhu has taught it and Srīla Prabhupada started it. This *padayātrā* is Mahāprabhu’s *līlā* going on today. One who cannot accept it, will remain as a *mleccha*, *yavana*. Finally at the end of Kali-yuga, Kalki will come and annihilate them. But the fortunate living entities who accept and take part in *gaura-kīrtana*, who go out and take part in chanting, [Maharaja loudly shouts:]

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

Such persons have life. They will not be annihilated.

We offer many thanks to the devotees who have taken part in this recent *padayātrā* in Western

Orissa. They have chanted throughout the hilly tracts and jungle areas of the land, filling the atmosphere with transcendental sound vibration, thereby giving opportunity to so many *jīvas* so that their life can be a success. Our request is that those who are intelligent, those who understand, those who are not stones, they take part in it.

Thank you very much. ❀

— Bhubaneswar, India, 30 December 1995.

IN THE HEART OF HIS DEVOTEES

*Sri Murari Gupta's Sri Caitanya-carita
Mahā-kāvya*

The following is from a conversation between Murari Gupta and Damodar Pandit:

Once, after Nimai had eaten an offering of betel nut and spices presented by a visiting *brāhmaṇa*, the *brāhmaṇa* said to Sachi-mata, “Now I am departing. Kindly take great care of the body of your son and do not be inattentive for even half a moment.”

When the *brāhmaṇa* left, Gaura abruptly stood up and swooned, falling like a rod to the ground. Seeing Viswambhar's condition, His mother became stricken with anxiety. She bathed him with the waters of the Ganga, which are equal to immortal nectar. Gaura then awoke, restored to wellbeing, and He happily continued His activities with natural vigor as before. Jagannath Mishra became astonished to hear of this event, and he exclaimed to his wife, “Certainly we cannot comprehend the power of the Lord's illusory energy!”

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Upon hearing this divine narration from Murari Gupta, the *brāhmaṇa* Damodar Pandit said, “Blessed sir, what is this tale you have narrated? Lord Sri Krishna, the spiritual master of this cosmic manifestation, has by His free will taken birth as Viswambhar. Why then did the *brāhmaṇa* say to Sachi Ma, ‘I shall go now. So take care of your son, dear lady.’ For what reason did he speak thus? I am much confused at this. For how can the Lord's illusory energy affect the Lord? Kindly speak of this, and may this history of Sri Hari bring benefit to all the people of the world!”

Murari considered Damodar's words. Then, bowing to Sri Hari, he said, “Please hear me with rapt attention.

*janasya bhagavad-dhyānāt kīrtanāt śravaṇād api
hareḥ praveśo hṛdaye jāyate sumahātmanah*

When a very pure soul meditates on Sri Hari or speaks and hears about Him, the Lord thereby enters and arises within his heart.

*tasyānukāra cakre sa tat-tejas tat-arākramam
dadhāti puruṣo nityam ātma-dehādi-vismitaḥ*

The Lord creates a semblance of Himself in the *bhakta*, endowing him with His own eternal potencies and prowess. Thus the *bhakta* forever forgets all identification with his material mind, body, and related attachments.

With the passage of time, as he becomes more and more aloof from externals, at last he performs his bodily functions spontaneously, as did the enduringly jubilant devotee Prahlad Maharaja in ancient times. One who bathes in the ocean feels a oneness with it. However, upon reaching the shore one remembers once more the separate state of his body. Similarly, the saintly wives of the cowherd men of Vraja would on occasion taste oneness with Lord Krishna [as in the *rāsa* dance, but when again they engaged in their household chores they felt duality]. The Lord performed this pastime to show the exalted stage attainable by the *kṛṣṇa-bhakta* who has awakened his *svārūpa* in relation to Sri Krishna. So that people are not confused regarding this point, Gaura Hari taught here that He lives and acts through the body of His devotee. Of this there is no doubt. ❀

— Texts 1.7.21-27 and 1.8.1-7.

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GURU'S ORDER IS KRISHNA'S ORDER

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*



I am so pleased to learn that you are constantly trying to follow my instructions. Of course, I have no particular instructions save and except the instruction I have also heard from my spiritual master.

So all instructions in the disciplic succession directly come from the Supreme Person. Therefore to follow the instructions of a spiritual master is to follow the instructions of the Supreme Person. And as soon as we are accustomed to this habit, then all our misgivings of material existence are over. ❀

— Letter to Dayananda Das, 10 May 1968.

CURSE OF THE DOG

Taking the position of being a leader is a serious thing, Hari-bhakti-vilāsa (1.77) states:

*rājñi cāmātyajā doṣaḥ patnī-pāpaṁ sva-bhartari
tathā śiṣyārjitaṁ pāpaṁ guruḥ prāpnoti niścitam*

The sins of a counselor fall on his king, and the sins of a wife fall on her husband. In the same way a guru takes the sins of his disciple. That is certain.

Srila Prabhupada has described the thankless and dangerous service of managing in a spiritual institution:

So Vidura was Yamaraja. Not only he was Yamaraja, but he is one of the twelve great

authorities mentioned in the *śāstra*. One of them is Yamaraja. This is stated in the *Śrīmad Bhāgavatam*. Yamaraja is one of the GBC of Krishna. As we have got twelve GBC's, similarly Krishna has got GBC's.

*svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo balir vaiyāsakir vāyam*

[Bhāg. 6.3.20]

Twelve men are authorized to preach Krishna consciousness. So we have to follow them — *mahājano yena gataḥ sa panthāḥ*. Therefore we have created these GBC. So they should be very responsible men. Otherwise, they will be punished. They will be punished to become *sūdras*. Although Yamaraja is a GBC, he made a little mistake so he was punished to become a *sūdra*. So those who are GBC's, they should be very, very careful to administer the business of ISKCON. Otherwise they will be punished. As the post is very great, similarly the punishment is also very great. [Class on *Śrīmad Bhāgavatam* 1.13.15 — Geneva, June 4, 1974]

Similarly, in a room conversation in Los Angeles, Srila Prabhupada said:

... if we do not understand the responsibility... Just like in an establishment one man is promoted. His first charge is doorkeeper, then gradually he is given promotion; he may come to the post of the manager. Just like in bank, it so happens. They must go through all the different stages of service. So when he becomes manager if he does not understand the responsibility, then again he falls to the lowest position. Again he

has to strive for the top. So if we forget our responsibility and become like cats and dogs, then we are going to come back again to take the forms of cats and dogs. [Room Conversation — Los Angeles, June 14, 1972]

Although the following story is found in most editions of *Vālmiki Rāmāyaṇa, Uttara Khanda*, it is considered by many scholars to be interpolated. Nevertheless, we present it here because it nicely illustrates the points Srila Prabhupada has made above:

One early morning, lotus-eyed Rama arrived at the royal council chamber along with Vasishtha and Kasyapa to attend the duties of state administration. That royal assembly consisted of ministers, persons expert in common practices, teachers of law, diplomats, kings, and other respectable persons. The exalted assembly of Sri Rama looked like the assembly of Indra, Yamaraja or Varuna. Rama ordered His brother, “O long-armed Lakshman, go to the palace gate and see if anyone has come with any petitions.”

Lakshman soon returned and said, “O Lord, it appears that there is no one in the Kosala Kingdom who is in need of anything.”

Rama, however, insisted, “Go again and look more carefully. I do not wish to be accused of the slightest neglect. Nor do I want the least bit of *adharma* to go undetected in My kingdom.”

Going out again, Lakshman then noticed a dog sitting near the palace gate, its head bleeding. While looking at Lakshman, the dog whined mournfully. Thus Lakshman asked, “What is wrong? Why have you come here? Please do not fear, for you may tell me everything.”

The dog replied, “I wish to speak directly to Lord Rama, whose lotus feet award one fearlessness and who is the shelter of the distressed.”

Lakshman then said, “If you have something to say, then you are welcome to come speak to the King Himself.”

*lakṣmaṇasya vacaḥ śruto vā sārameyo 'bhyabhāṣata
devāgāre nṛpāgāre dvija-veśmasu vai tathā
vahnīḥ śata-kratūś caiva sūryo vāyus ca tiṣṭhiti
nātra yogyāstu saumitre yonīnām adhamā vayam*

Hearing Lakshman, the dog replied, “Agni the fire god, Indra the king of heaven, Surya the sun god, and Vayu the wind god, are all present in the temples, the palace of

the king, and the abodes of the *brahmāṇas*. Lowborn creatures like myself are unfit to enter these places. (Texts 60.20-21)

“The king is the embodiment of dharma. He always speaks the truth, is expert at fighting, and is devoted to the welfare of everyone. Sri Rama knows the proper dispensation of justice. He is omniscient and is the foremost of those who delight others. He is the moon god, death personified, as well as the gods of wealth, fire, water and the sun. Sri Rama is Indra, the king of the gods, and He is the protector of His subjects. O Laksman, tell him that without His permission I do not want to enter into the royal palace.”

When Lakshman reported the matter, Rama immediately commanded, “Whoever it may be, usher them in without delay!”

The dog then humbly came before Rama and said, “O Lord, the king is the representative of the Supreme Personality of Godhead. Thus he is the savior of all creatures. While others sleep peacefully, the king remains alert, always working for the welfare of his subjects. However, since everything depends upon him, when the king is negligent his subjects very soon perish. The king is the upholder of religious principles, and thus curbs the forces of evil. Those who follow religious principles experience happiness in this life and the next. Thus the king receives great merit for sustaining dharma. O Rama, You are the model of a religious king. With my head placed at Your lotus feet I seek Your mercy. Do not become angry at what I have to say.”

Rama reassured the dog, saying, “Go on! Speak without fear!”

Thus encouraged, the dog continued, “A mendicant *brāhmaṇa* named Sarvartha-siddha has injured my head, although there was no fault on my part.”

Immediately, Rama had His men summon Sarvartha-siddha. Soon thereafter, when the *brāhmaṇa* came before Him, Rama inquired, “Why did you strike this dog? What was his fault?”

*krodhaḥ prāṇa-haraḥ śatruḥ krodho mitra-mukho ripuḥ
krodho hy asir mahātikṣṇaḥ sarvaṁ krodho 'pakaṣati*

“Anger is a deadly enemy, a sweet spoken enemy in the garb of a friend. It is like a sharp sword and it destroys everything. (Text 61.21)

*tapate jagate caiva yaś ca dānaṁ prayacchati
krodhena sarvaṁ harati tasmāt krodhaṁ visarjayet*

“Anger nullifies whatever sacrifices and austerities one has performed as well as whatever charity one has given. (Text 61.22)

*indriyānām pradusṭānām hayānām iva dhāvātām
kurvitā dhṛtyā sārādhyam sahr̥tyendriya-gocaram*

“Therefore one should give up anger, and as a driver controls a chariot one should control the senses, which are running towards their objects like wicked horses. (Text 61.23)

*manasā karmanā vācā cakṣuṣā ca samācaret
śreya lokasya carato na dveṣṭi na ca lipyate*

“By ones thoughts, words, and deeds one should do good to those nearby. One should not hurt others. Sin will not come to one who behaves like this. (Text 61.24)

*na tat kuryād asis tīkṣṇaḥ sarpo vā vyāhataḥ padā
arir vā nitya-saṅkrudho yathātmā dur-anuṣṭitaḥ*

“The harm that can be accomplished by an uncontrolled mind is greater than that which can be done by a sharp sword, a poisonous snake that has been stepped on, or an enemy who has been provoked. (Text 61.25)

*vinīta vinayasy āpi prakṛtirna vidhīyate
prakṛtiḥ gūhamānasya niścayena kṛtir dhruvā*

“In spite of making an external show of proper social behavior one’s nature will be revealed by one’s actions.” (Text 61.26)

The *brāhmaṇa* then replied, “I was wandering about for a long time, begging for alms, when I came upon this dog squatting in the middle of the road, blocking my path. I told him, ‘Make way!’ but he got up so slowly that I struck him over the head with my staff. I was famished and my anger was easily aroused. O king, I admit my guilt. You should punish me as You see fit, just to save me from falling down into a hellish condition of life.”

Rama turned to His ministers and inquired, “What punishment should be inflicted on him? Justice must be done, for nothing instills more confidence in people’s minds than the administration of fair punishment to all wrong-doers.”

Bhrigu, Angiras, Vasishtha, Kasyapa, and other knowers of religious principles replied, “A *brāhmaṇa* is never to be punished. This is the unanimous opinion of those conversant with *rāja-dharma*. Still, O Rama, You are the ultimate judge, for You are the Lord of the entire universe. You are Lord Vishnu Himself. Thus, whatever is spoken by You is eternal religion.”

The dog then interrupted, saying, “O king, You have asked, ‘What can I do for you?’ If You truly wish to please me then kindly appoint this *brāhmaṇa* as the head of the Kalanjara Monastery.”

Rama fulfilled the dog’s request, and thus the delighted *brāhmaṇa*, Sarvartha-siddha, became honored as a spiritual leader and was placed atop a magnificently decorated elephant. Seeing this, however, the ministers became greatly upset and protested, “O king, this cannot be considered a punishment! Rather than punishing the *brāhmaṇa* You have awarded him an exalted position!”

Rama replied, “You do not understand the intricacies of karma. The dog, however, does.”

Then, prompted by Rama, the dog explained, “In my last life I was the head of the Kalanjara Monastery. I duly worshipped the deities and the *brāhmanas* and I always took *prasādam*. I performed my sacred duties carefully, and properly maintained the servants and maidservants. I was modest and well-behaved and was always engaged in doing good to all living beings. Still, in spite of taking so much care, due to some unknown fault I had to take this lowest birth as a wretched dog. If in spite of having taken so much care I had to take a birth like this, then what to speak of this *brāhmaṇa*! He is hot-tempered, ruthless, and harsh. He cannot control his anger and he is engaged in harming others. He is certainly unfit to be an *ācārya*. For his audacity in accepting such a position he will degrade seven generations of his family.

“Therefore, if you wish to condemn someone to hell, put them in charge of the *brāhmanas*, cows, and deity worship. Anyone who steals from the *brāhmanas*, the demigods, women or children is doomed, as is one who takes back a gift that was freely given. Indeed, even the very thought of stealing from the demigods and *brāhmanas* will send a man to the lowest of hells.”

Saying this, the dog suddenly departed while Rama and the others sat wonder-struck with wide-open eyes. Although previously born in a very high family, that living being had somehow been forced to accept the body of a dog. After leaving the royal court at Ayodhya, the dog gave up his life by

abstaining from food and water with the hope of attaining a better birth.

Now, one could argue that since the Lord personally gave the exalted position to the *brāhmaṇa* Sarvartha-siddha, how could there be any danger in his accepting it? Certainly there is no inherent fault in accepting the post of a leader. From the example of Maharaja Priyavrata in the fifth canto of *Śrīmad Bhāgavatam* we can understand that if one accepts a position for the pleasure of Guru and Krishna he is protected from material entanglement. Srila Prabhupada has described:

When Priyavrata's father, Swayambhuva Manu, requested him to accept the responsibility of ruling over the world, he did not welcome the suggestion. This is the symptom of a great, liberated devotee. Even though engaged in worldly affairs, he does not take pleasure in them, but remains always absorbed in the Lord's service. While thus serving the Lord, he deals externally with worldly affairs without being affected. ... By serving the lotus feet of his spiritual master, prince Priyavrata very soon attained the perfectional stage of Krishna consciousness. This is the only way to advance in spiritual life. [Purport to *Bhāg.* 5.1.6.]

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King Priyavrata had to be persuaded by Lord Brahma to accept the post of emperor of the entire universe. Similarly, his father, Swayambhuva Manu, felt relieved to entrust the universal government to Priyavrata. Thus it is evident that the kings and executive heads of government in the Vedic age never accepted their positions for sense enjoyment. Such exalted kings, who were known as *rājārṣis*, ruled only to maintain and protect the kingdom for the welfare of the citizens. The history of Priyavrata and Swayambhuva Manu describes how exemplary, responsible monarchs performed the duties of government with disinterest, keeping themselves always aloof from the contamination of material attachment. [Purport to *Bhāg.* 5.1.22]

However, unlike Maharaja Priyavrata, Sarvartha-siddha accepted the position of head of the Kalanjara Monastery not for the service of the Lord but for his own self-aggrandizement. The dog understood this, and thus knew that he would be suitably punished in due course of time. ❧

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YASODA'S BREAST

*nandaḥ kim akarod brahman śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā papau yasyāḥ stanam hariḥ*

[Having heard of the great fortune of mother Yasoda, Parikshit Maharaja inquired from Sukadev Goswami:] O learned *brāhmaṇa*, mother Yasoda's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Maharaja perform to achieve such perfection in ecstatic love?

— *Bhāg.* 10.8.46. BBT translation.

*kara-yugalena grhītaṁ nidhāya vadanāmbuje
dhaman kambum vrāja-rājñī-stana-pāna-smaraṇa-
stimito harir jayati*

All glories to Lord Krishna who, grasping the conchshell with both hands, placing it to His lotus mouth, and blowing it, remembers how He once drank the breast-milk of mother Yasoda and becomes stunned and motionless! ❧

— Srila Rupa Goswami's *Lalita Mādhava* act 5 text 69. Translated by Sri Kusakratha Das.



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• THE LOTUS FEET OF SRI KRISHNA

From Pada-kalpa-taru

ALWAYS EMBRACED BY THE LORD

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*



If one saw the personal characteristics and activities of Sri Chaitanya Mahaprabhu, one would certainly be convinced that He was the Supreme Personality of Godhead. One can ascertain

this by following in the footsteps of the *śāstric* injunctions. This sincere study and appreciation of Sri Chaitanya Mahaprabhu is also applicable to His authorized devotees, and it is clearly stated in the *Caitanya-caritāmṛta* (*antya-līlā* 7.11):

*kali-kālera dharma — kṣṇa-nāma-saṅkīrtana
kṣṇa-śakti vinā nāhe tāra pravartana*

In this Age of Kali, real religious propaganda should induce people to chant the Hare Krishna *mahā-mantra*. This is possible for someone who is especially empowered by Krishna. No one can do this without being especially favored by Krishna. Srila Bhaktisiddhanta Saraswati Thakur comments in this regard in his *Anubhāṣya*, wherein he quotes a verse from the *Nārāyaṇa-saṁhitā*:

*dvāparīyair janair viṣṇuḥ pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ*

“In Dvāpara-yuga, devotees of Lord Vishnu and Krishna rendered devotional service according to the principles of *Pañcarātra*.

In this Age of Kali, the Supreme Personality of Godhead is worshiped simply by the chanting of His holy names.” Srila Bhaktisiddhanta Saraswati Thakur then comments, “Without being empowered by the direct potency of Lord Krishna to fulfill His desire and without being specifically favored by the Lord, no human being can become the spiritual master of the whole world. He certainly cannot succeed by mental concoction, which is not meant for devotees or religious people. Only an empowered personality can distribute the holy name of the Lord and enjoin all fallen souls to worship Krishna. By distributing the holy name of the Lord, he cleanses the hearts of the most fallen people; therefore he extinguishes the blazing fire of the material world. Not only that, he broadcasts the shining brightness of Krishna’s effulgence throughout the world. Such an *ācārya*, or spiritual master, should be considered non-different from Krishna — that is, he should be considered the incarnation of Lord Krishna’s potency. Such a personality is *kṣṇālingita-vigraha* — that is, he is always embraced by the Supreme Personality of Godhead, Krishna. Such a person is above the considerations of the *varṇāśrama* institution. He is the guru, spiritual master, for the entire world, a devotee on the topmost platform, the *mahā-bhāgavata* stage, and a *paramahansa-ṭhākura*, a spiritual form only fit to be addressed as *paramahansa* or *ṭhākura*.”

[next column](#)



Nonetheless, there are many people who are just like owls and never open their eyes to see the sunshine. These owlsh personalities, who are inferior even to the *māyāvādī sanmyāsīs*, cannot see the brilliance of Krishna's favor upon the *mahā-bhāgavata* devotee. They are prepared to criticize the person engaged in distributing the holy name all over the world and following in the footsteps of Sri Chaitanya Mahaprabhu, who wanted Krishna consciousness preached in every town and city. ❧

— Purport to Cc. *madhya* 25.9.

CHEATING A BLACKSMITH WITH INFERIOR STEEL

Srila Bhaktisiddhanta Saraswati Thakur
Chapter 86 of Upākhyaṇe Upadeśa

Upākhyaṇe Upadeśa is a collection of short stories with explanations that were commonly used by Srila Bhaktisiddhanta Saraswati Thakur. Compiled by Sri Sundarananda Prabhu, a prominent disciple of Srila Bhaktisiddhanta, it was first published in 1940.

There was once a tradesman who considered himself very intelligent. He was very cunning and adept at fooling others. Once by his trickery he managed to get some coconuts. He then wanted a sharp chopper to break them open. Eventually he found a very old and rusty chopper in the corner of his room. Taking it to a blacksmith, he asked him to reshape it and make it first class again. The blacksmith told him that he could forge a very good chopper if good quality steel was given to him. The clever tradesmen decided to trick the blacksmith. He told him, "I am a steel merchant and I have some excellent quality steel in my stock. Could you forge a chopper for me using that steel? After making the chopper you can keep whatever extra steel is left over for your labor charge. I assure you that nowhere in India can you find such excellent steel like I will send you. It is very costly."

After speaking in such a flowery and deceitful way, the tradesmen sent a condemned third-class sheet of iron through his son to the blacksmith. Just glancing at the piece of iron the blacksmith realized that it was not steel but only a piece of useless iron. The blacksmith made a chopper out of it and then had it sent to the tradesmen. Finding the chopper to be ineffective and practically useless, the angry tradesman came back to the blacksmith and started threatening

and shouting at him. The blacksmith only replied, "By cheating a blacksmith with inferior steel one will only obtain such a chopper."

PURPORT

Those who make any attempt to deceive their spiritual master and the *vaiṣṇavas* in their rendering of devotional service will certainly end up with something spurious. Attempts at deception in the field of devotional service are simply self-deception. They pull one down into the clutches of the illusory energy, without giving any benefit. Persons with ulterior motives think that those who have surrendered everything to the Lord are only deceived, and that those who play double roles of devotional service and simultaneous self-gratification actually gain more.

Attempting such double roles is tantamount to deceiving a blacksmith by supplying him with an inferior quality of iron while asking him to prepare a good quality steel chopper. No one can ever deceive the Supreme Personality of Godhead. It is never possible to conquer the domain of the Lord by any sort of deception and quackery. Only one who has candidly surrendered everything unto the lotus feet of the Lord is eligible for achieving all good. ❧

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THE MOST SEVERE OFFENSE

Sri Srimad Gour Govinda Swami Maharaja

There are different types of offenses such as: *nāma-aparādha*, *sevā-aparādha*, *vaiṣṇava-aparādha*, etc. *Nāma-aparādha* is very serious, and especially *vaiṣṇava-aparādha* is the most severe. There are ten types of *nāma-aparādha* and thirty-two types of *sevā-aparādha*. There are also different types of *vaiṣṇava-aparādhas*. To criticize, find fault with, or blaspheme a *vaiṣṇava* are all *vaiṣṇava-aparādha*. If someone commits *vaiṣṇava-aparādha* his *bhakti-latā* is uprooted, finished. It is most important that one should not in any way commit *vaiṣṇava-aparādha* because Bhakti-devi will completely disappear. Why does *vaiṣṇava-aparādha* take place? Why should there be criticism, enviousness, or hatred in the society of *vaiṣṇavas*? *Vaiṣṇava-aparādha* is the most severe *anartha*. Bhakti-devi will disappear and one will never be able to develop *prema-bhakti*. If you

commit *vaiṣṇava-aparādha* it will create a very great obstacle on the path of *prema-bhakti*. *Vaiṣṇava-aparādha* generally takes place due to the presence of *īrṣā* and *bhaya*, enviousness and fear. When this *aparādha* is committed, *krodha*, anger, will arise. The offender will become very angry at a particular *vaiṣṇava*. He is afraid of that *vaiṣṇava* because of that *vaiṣṇava*'s great power. "He is making rapid advancement and I am not. Most people will be attracted to him and no one will be attracted to me." Due to this envy and fear he finds fault with the *vaiṣṇava*, criticizes him, and speaks ill of him. Hatred and criticism arise and he speaks ill of that *vaiṣṇava* and concocts stories about him. Thus he commits *vaiṣṇava-aparādha*.

We often tell the story of the wolf and the lamb. "Somehow or other give him a bad name and kill him."

A wolf was drinking water from a river at the same time as an innocent lamb. The wolf thought, "Somehow or other I must devour that lamb." The wolf said, "Hey! Don't you know? Can't you see that I am drinking water here? Why are you making the water muddy for me? I shall kill you."

The lamb said, "Oh sir, you are drinking water upstream and I am drinking water downstream. How is it that I am making the water muddy for you?"

"Why did you call me bad names one year ago?"

"Oh sir, I am only three months old. How is it that I called you bad names one year ago?"

"Your mother must have done so. Anyway, I will kill you."

This story of the wolf and the lamb illustrates how hatred, speaking ill, and concocting stories arise from intolerance or enviousness. You may say, "This devotee is not chanting his rounds! He is not following the regulative principles! He has become a *vaiṣṇava*, but now he is engaged in illegal and evil activities! If I remain silent and don't speak about it then I am giving him the opportunity to commit more and more evil activities! I will be indirectly supporting him, just as if I would say, 'Yes, do it!' So in order to do good to him I shall speak to him."

Now if one subtly analyses such things one can understand that you are simply finding fault with that devotee. But are you perfect yourself? Are there no defects in you? The saying is there,

a sieve has many holes and a needle has only one hole. The sieve says, "Oh needle, there is a hole in your back." The needle replies, "You have so many holes. I have only one hole." But the sieve criticizes the needle. So, one who criticizes should understand whether he himself is perfect or not. Are there no defects in me?" Only if someone is perfect can he find fault with others.

In the *śāstras* and in the *Bhāgavata* it is said that this *nindā-karṇa*, criticizing and finding fault with others, is a great *anartha*. Don't do it! It is not your lookout. That is guru's business, it is his lookout. The sages say, "Only see the good in others. Don't see the bad. If you have the nature or tendency to see bad, then see what bad is there in you." This is *āpta-vacana*, authoritative instruction: "If you find something good in some person, then that is what you should accept. Close your eyes to the bad things and open your eyes to the good."

There is one story in this regard. Once a disciple of Srila Bhaktisiddhanta Saraswati Maharaja came to him and spoke ill of another disciple. "Maharaja, Mr. X is doing this thing and that thing." For half an hour he spoke all bad things about that other disciple.

With much patience, Bhaktisiddhanta Saraswati listened. Then he said, "All right, you have spoken all bad things about him. Is there nothing good in him?"

"Yes, Maharaja. He sings very nice *kīrtana*."

"Then why don't you speak that thing? You spoke all bad of him, but you never said that he sings nice *kīrtana*."

To find fault or criticize some *vaiṣṇava* is not good at all. Doing so you will commit *aparādha* and that is a great *anartha*. Only someone who is perfect can find fault and correct another person. He has the right to be critical because he is perfect and has no defects in himself. If you have some defects, then why are you seeing the faults in others and speaking about it? Thus, the *ācāryas*, *sādhus*, and *śāstras* have forbidden it.

It is not an easy thing to find a person in the material world who is perfect. In the material world there are so many defects. The degree may vary, but defects are there. Those who are *mahāpuruṣas* or *mahātmās* never see defects in anyone. *Paramahansa*s or *bhāgavatottamas* never see anything bad. In their vision, everything is related to Krishna. Their vision is a fact because everything and everyone is related to Krishna. *jīvera* 'svarūpa' *haya*, *kṛṣṇera* 'nitya-dāsa' — the constitutional position of the *jīva* is as an eternal

servant of Krishna. Such an *uttama-bhāgavata* sees, “He is the eternal servant of Krishna.” He never sees that the *jīva* is not serving Krishna. He never sees the material world. He sees everything as related to Krishna. “This is Vaikuntha, this is Krishna’s world.” He sees all good. He never sees any defect. That is his vision. But we are not like that! Such great personalities are very rare. They are not easily available in this world.

A *madhyama-adhikāri* sees these distinctions and defects, but an *uttama-adhikāri* never sees them. An *uttama* who comes to preach, steps down to the *madhyama* stage, otherwise he cannot preach. Without stepping down to the *madhyama* stage he would say, “This person is completely Krishna conscious. He is Krishna’s servant, so why shall I preach to him?” He cannot preach. Generally such devotees engage in *nirjana-bhajana*. Although the preacher whose heart bleeds seeing the suffering of the conditioned souls comes down to the *madhyama* stage for preaching, he is not like the general type of *madhyama*. He is still an *uttama-adhikāri*. He sees that the *jīvas* have forgotten Krishna and are devoid of Krishna consciousness. So he goes to preach and he inculcates Krishna consciousness. He brings them to the path of *bhakti* and engages them in Krishna’s service by which all of their suffering will be done away with forever.

To correct and criticize someone is the business of only such a person who is acting as guru. He has the right to inflict punishment on you, to catch hold of your ear and slap you, *guru-karṇa-dhāra*. He will correct you and criticize you, “You rascal, why are you doing this and that?”

Because you have so many defects you have no right to criticize. You are like a sieve. You have so many holes on your back, so why should you criticize a needle who has only one hole? In this way the *śāstras*, the *mahājanas*, and the *sādhus* have condemned this *nindā*, faultfinding and criticism. This is *aparādhottā-anartha*, the *anartha* born out of *aparādha*. In his commentary on the *Śrīmad Bhāgavatam*, Sridhar Swami has mentioned this *nindā*. This *doṣa-kīrtana*, speaking ill of others, is a great *anartha* for the *sādhaka*, the neophyte who has come to the path of *bhajana*, or *sādhana-bhakti*. He should be very, very careful not to commit this *aparādha*. ❧

— From *The Worship of Sri Guru* pages 39-43. Gopal Jiu Publications. Bhubaneswar, Orissa. 2000.

THE LOTUS FEET OF SRI KRISHNA

(śrī rāga)

dhvaja-vajrāṅkusa-paṅkaja-kalitam
vraja-vanītā-kuca-kuṅkuma-lalitam
vande giri-vara-dhara-pada-kamalam
kamalā-kara kamalañchitam amalām
mañjula mani nūpura ramanīyam
acapala-kula ramaṇī kamanīyam
ati lohitaṁ ati rohita bhāṣam
madhu madhupī-kṛta govinda dāsam

1) The lotus feet of Krishna are marked with a flag, a thunderbolt, a rod for controlling an elephant, and a lotus flower, and are embellished with *kuṅkuma* from the breasts of the young girls of Vraja.

2) I offer my humble obeisances to those lotus (*kamala*) feet of the lifter of Govardhan Hill, which are held by the lotus hands of Kamala, Srimati Radharani.

3) His lotus feet are very attractively decorated with ankle bells made of beautiful jewels, and are dressed by beautiful girls who are stunned and afflicted by the beauty of those lotus feet.

4) Because the glow of His lotus feet has entered their minds, their minds seem reddish. His lotus feet are so sweet that they have made the bumblebees servants of Govinda. ❧

— From *Pada-kalpa-taru* compiled by Gokulananda Sen. Syamacharan Library. Calcutta. 438 Gaurabda (1924). Bengali. Unknown author.

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Highlights

• TILOTTAMA, THE MOST BEAUTIFUL WOMAN

Mahābharata

TILOTTAMA, THE MOST BEAUTIFUL WOMAN

*From Mahābharata ādi parva,
chapters 200 to 204*

Long ago, among the descendants of the great demon Hiranya-kasipu, there was a strong and mighty demon named Nikumbha who became the leader of the Daityas. Two sons were born of him, and both were endowed with unusual prowess and frightening audacity. These two enjoyed everything together and would do nothing separately. Always trying to please each other with their words and deeds, they developed the same behavior as if one person had been made into two. As the two mighty creatures grew in strength, they shared a single determination in all their tasks, and gradually they focused their determination on the single objective of conquering the three worlds.

Taking initiation into the Vedic science, they went to Vindhya and there performed dreadful austerities for a very long time. They wore tree bark and long matted hair and drove themselves to the limits of hunger, thirst, and exhaustion. With their limbs caked with dirt, they began to eat only air. For a long time they stood on the tips of their toes, arms upraised, staring with unblinking eyes and offering pieces of their own flesh in sacrifice, and they did not waver from their vows.

The two Vindhya hills, which for a long time had been heating up from the power of their fiery austerities, finally belched out clouds of smoke. It was a wondrous sight. Seeing the fierce austerities of the two brothers even the

gods become frightened. The gods created obstacles to break the austerities of the two. Again and again they tried to seduce the brothers with jewels and women, but the two would not flinch, for they had taken their vows with utmost determination.

The gods tried again by creating magical effects in front of the two mighty souls, who suddenly saw their sisters, mother, aunts, wives, and other relatives being cruelly attacked by a Raksasa, spear in hand. The terrified women ran about, their hair and ornaments disheveled, and finally, losing all of their clothes, they all screamed out to the two brothers, "We beg you! Save us! Save us!"

Mighty in their vows, the two would not break their discipline. When neither of the brothers would allow himself to be disturbed or feel any grief, the women and the Raksasa and the whole scene vanished before them.

At last Lord Brahma, the grandfather of all the worlds, approached the two great demons and offered to grant them whatever they desired, for by their austerities they had earned a boon and by law Brahma had to grant it. Seeing the creator and grandfather standing before them, the two brothers Sunda and Upasunda, stood with folded hands and prayed for a boon. In unison they said, "If the grandfather is satisfied with our austerity, then let us both become knowers of magic, knowers of weapons, most powerful, and able to change our bodies at will. And if the lord is truly satisfied with us, then grant us immortality!"

The Grandfather said, "Except for immortality, all that you request will be granted. Select

some other arrangement for your death, as even the gods do. You have undertaken these mighty austerities to achieve a material objective, and by any such materially motivated endeavor one can never achieve immortality. You took to austerity to conquer the universe, and for that reason, O leaders of the Daityas, I cannot fulfill your desire for immortality.”

Sunda and Upasunda said, “We wish that there be no danger for us from any creature in the universe, moving or unmoving. Our death can only come from each other, O Grandfather.”

The Grandfather said, “That which you have requested, exactly as you have stated it, I now grant to you. The arrangement of your death will be according to this boon.”

Having given them this boon and restrained them from further austerities, the grandfather returned to his own planet, Brahmaloka. The two mighty demons also went home, for having achieved all these wishes they were now invulnerable in all the material worlds. Seeing that the two great demons had achieved their wishes and fulfilled their desires, all of their close associates and relatives began to rejoice and celebrate. The two brothers gave up their matted locks and placed crowns on their heads, adorned themselves with priceless jewelry, and dressed in the purest garments. At an incorrect time the two demon leaders and their relatives celebrated the full moon festival, but still managed to satisfy all their desires with the most pleasure they had ever known.

“Eat! Enjoy! Don’t stop; Have a good time! Let’s sing, everybody! Drink! Take this, it’s yours!” Everywhere, in every house, these were the merry cries; people drank like never before, loudly clapping their hands, and the whole city of demons thrilled to the joyous celebration. The demonic Daityas could change their forms at will, and in these many merry ways they lost themselves in play. Thus the passing years seemed to them like a single day.

As soon as the celebration was over, Sunda and Upasunda, yearning to conquer the universe, took counsel and called out their army. Their close friends and the Daitya elders and councilors bade them farewell. Then, having performed the rites for an auspicious journey, they set out in the dead of night under the constellation Magha, at the head of a great and united Daitya army, equipped with clubs and three-bladed spears, and with

lances and hammers in their hands.

The two went forth with supreme confidence, and on the way they were praised by the mystic Charanas with rousing battle hymns meant to invoke fortune and victory. The two Daityas flew up into space, for they could travel anywhere at will, and they went straight to the home of the gods in a warlike frenzy. Realizing they had come, and knowing also the boon they had acquired from Lord Brahma, the gods gave up their heavenly abode and went to Brahmaloka. With their intense prowess the two brothers thus conquered the planet of Indra and the hosts of Yakshas and Rakshasas, and subdued the sky-borne beings as well.

The great demons then conquered the Nagas, who had gone within the earth, and all of the ocean dwellers, and they subjugated the semi-civilized nations of Mlecchas. Then they began to systematically conquer all the earth, placing it under their dread rule. Calling together all the warriors they vehemently spoke these harsh words: “The strength and stamina of the gods and their fortune as well is fed by the grand sacrifices and oblations offered by saintly kings and *brāhmaṇas*, who thus flourish as enemies of the demons. We must therefore find out and slay every one of them.”

Thus instructing all their men as they stood on the eastern shore of the great ocean, those two proceeded in all directions, fixed in their cruel decision. The two mighty demons then massacred on sight every *brāhmaṇa* who was offering sacrifice to the Supreme or engaging others in the same. Fearlessly entering the hermitages of self-realized sages, their demonic soldiers seized the sacred fires and hurled them into the water. When the exalted sages furiously pronounced curses upon them, they had no effect on the two brothers, who had grown wild by the gift of the boon.

When their curses had no effect, like arrows fired on stone, the *brāhmaṇas* abandoned their religious centers and fled. Whoever on the earth was perfect in austerity, self-controlled and devoted to peace fled in fear of the two demons, like snakes fleeing from Garuda. When the centers of spiritual culture were thus attacked and broken to pieces, with their sacred pots, spoons, and other religious articles scattered all about, the whole world seemed vacant, as if struck down by the force of time.

When saintly kings and sages were no longer visible — for they were all hiding in fear — the

two mighty demons, eager to murder, transformed themselves into maddened elephants with oozing temples. Charging wildly about, they sent those who were lying concealed in hard to reach places to the lord of death.

They became two lions, and again two tigers, and again became invisible — by all these methods the savage ones continued to slaughter the sages wherever they could find them. All over the earth, sacrifice and scriptural study ceased, the royal and priestly orders were decimated, and pious festivals and offerings were devastated. The Earth could only cry out in anguish and fear. Even buying and selling stopped, as were all the duties that are done for God, including sacred marriage.

Plowing and cow protection was no more, the towns and hermitages were ravished, and with bones and skeletons strewn about her, the earth was a dreadful sight. Gone were the offerings to the departed elders and the inspiring temple chant. The whole world, wearing the face of terror, was a sight not to be seen.

Seeing the works of Sunda and Upasunda, the Moon, the Sun, the planets, stars and asterisms, and all that dwell in heaven, fell to utter despair. Thus having conquered in all directions by cruel deeds, and facing no further opposition, the two Daityas established their residence at Kurukshetra.

All the supreme and godly sages and the perfect mystics became mortified to see the terrible persecutions executed by the two brothers. Out of compassion for the universe, the sages who had conquered worldly anger by controlling the mind and senses proceeded to the abode of the Grandfather. There they saw him seated with the gods, surrounded by the Siddhas and Vedic sages. Indra was there, as were Siva, Fire, the Wind, the Sun, the Moon, Dharma, and Budha, son of the Moon. The Vaikhanasas, Valakhilyas, Vanaprasthas, and nectar-drinking sages had all come, along with the unborn, unbewildered sages and the Tejogarbha ascetics. All these groups of sages had come to see the Grandfather, Brahma. The sages approached Brahma together and related the wicked works of Sunda and Upasunda — what they had done, how they had done it, and in what sequence. They revealed everything to Brahma, leaving nothing out. All the hosts of gods and supreme sages then urged the Grandfather to deal with this problem as his first

priority. Hearing their words, the Grandfather pondered for a moment and then decided what must be done. He authorized the killing of the two brothers and called for the heavenly designer Viswakarma. When he saw him, the Grandfather gave this instruction: "Create an irresistibly maddening woman!"

Accepting his instruction, Viswakarma bowed to the Grandfather. He then thought deeply and, working hard, constructed a heavenly woman. He brought together in one woman all of the beautiful features of every moving and unmoving creature that lives in the three worlds, and invested in the woman's limbs these millions of jewels of loveliness. Thus he created a woman of celestial shape and splendor, a monumental composite of gemlike beauties.

Viswakarma built her with grand endeavor, and in all the three worlds not a single woman equaled her in the gorgeous quality of her figure and face. Such was her endowment of loveliness that not a single tiny part of her limbs was flawed or failed to entangle the eyes of those who beheld her. Like an incarnation of the Goddess of Fortune, she possessed a lovely, radiant body that stole the eyes and minds of all creatures. Since she was created by bringing together various bits of jewels, she was named Tilottama, "the ultimate woman, from bits of beauty."

The Grandfather said, "Now, Tilottama, good woman, go to Sunda and Upasunda and with your most desirable body, arouse their desire. Behave so that simply by seeing you a conflict arises between them over the possession of your perfect body and they fight each other for your sake.

"So it shall be," she promised, and after bowing to the Grandfather, she respectfully circumambulated the gods. Lord Brahma, the great controller, sat to the south, facing east, the gods sat to the north, and the sages were all around. As she walked around them, making her circle, Indra and Sthanu gravely kept themselves steady in mind, but Sthanu desired very much to see her, and as she moved to his side, he sprouted another face with curving lashes on his south side. As she continued around behind him, he sprouted a face on that side, and as she moved to the northern side, he sprouted a northern face. The great Indra manifested wide red eyes on his two sides, and in front and back, until he had a thousand eyes all over his body. Thus the great lord Sthanu became four-headed, and Indra, slayer of Bala, grew one thousand eyes.

Wherever Tilottama went, the faces of the hosts of gods and sages turned that way and followed her. Except for the greatest god, the Grandfather, the vision of all those illustrious souls was locked on the limbs of Tilottama. Seeing her perfect beauty as she moved along, all the gods and mighty sages considered their task already accomplished. When Tilottama had gone to do her work, the maintainer of the world sent all the hosts of gods and sages back to their own abodes.

Having conquered the wide world, the two demons ruled the universe in a cool and deliberate manner, for having done all they set out to do they had no rivals and felt no anxiety. Taking away all the jewels and treasures of the gods, Gandharvas, Yakshas, Nagas, earthly kings, and Rakshasas, they felt the highest satisfaction.

When there were no authorities anywhere to forbid or challenge them, they ceased from their strenuous efforts and simply enjoyed life as if they were two immortal gods. With abundant women, opulent necklaces and garlands, magnificent perfumes, the finest food, varieties of liquors that move the heart, and all that is rich and enjoyable, they achieved the highest pleasure. In their private apartments, in the forested parks, gardens and hilltop groves, and in all the places and lands that men desire, they enjoyed like two deathless gods.

One day they were freely enjoying in a forest of bright blossoming *sala* trees, atop the stony plateau of the Vindhya hills. All things

that give heavenly pleasure were brought there for the brothers, and the two joyfully sat with their women on excellent seats.

The women entertained them with music and dancing and with songs that praised their feats, and then the women came near them for pleasure. It was then that Tilottama appeared in the forest, collecting flowers, dressed in a single piece of red cloth that exposed the beauty of her body. Searching for *karnikāra* flowers that grew on the riverbank, she gradually came to the spot where the two mighty demons sat. They were drinking fine liquors, and seeing the shapely lady their minds became agitated. The two of them got up, left their seat, and went to where she stood. Both were maddened by lust, and both yearned to have her. With his hand, Sunda took the right hand of the fine-browed woman, and Upasunda held Tilottama's left hand. The brothers were intoxicated by their boon and with their own strength. They were drunk from liquor and maddened by their wealth and jewels.

Intoxicated by all these types of madness, they scowled at each other, furrowing their brows. Being overwhelmed by the madness of lust, they spoke to each other. "She's my wife and your guru!" declared Sunda. "She's my wife and your sister-in-law!" insisted Upasunda. Both flew into a rage, telling each other, "She's not yours, she's mine!" Intent on getting her, both of them grabbed their ferocious clubs, and dizzy with lust, clubs in hand, they bashed one another, screaming, "I shall be first! I shall be first!"

Struck by the horrible clubs, the two collapsed onto the earth, their bodies smeared with blood, like two bright suns fallen from the sky. Thereupon the women and the entire host of demons, trembling with shock and fear, fled to the lower world of Patala.

Then the Grandfather, with the gods and great sages, came to inspect the scene, and that pure soul paid homage to Tilottama. Brahma awarded her a wish of her choosing, and she chose the simple pleasure of devoted service to Lord Brahma. The Grandfather then happily said to her, "Bright maiden, you will move freely in the worlds of the gods, and such will be your radiance that none will easily see you." Having given her this boon, the Grandfather of all the material planets entrusted the three worlds to Lord Indra, and he returned to his own planet, Brahmaloka. ❧

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Highlights

• THE CLOUD LIKE MENDICANTS

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• VAIṢṆAVA-KṢETRA SRI BHUBANESWAR

Sri Srimad Gour Govinda Swami Maharaja

THE CLOUD LIKE MENDICANTS

Light of the Bhagavata, Text 32

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*

The beautiful white clouds, freed from all burdens of water distribution, float in midair, like mendicants freed from all family responsibilities.

PURPORT

As long as one is attached to the so-called responsibilities of family burdens he is always full of cares and anxieties about meeting his family expenses.



The four orders of social life, as designed in the *varṇāśrama* system, are very scientific and cooperative. In student life one is taught the primary principles of the human form of life. One who enters the householder's life can execute the duties of a family man because he has already been trained for this job in the *brahmacarya-āśrama*. And after fifty years of age the householder retires from family life and prepares for the life of *sannyāsa*.

The householder is duty-bound to maintain the members of all three of the other *āśramas*, namely the *brahmacārīs*, the *vānaprasthas*, and the *sannyāsīs*. In this way, every member of society was given a

chance to retire for a higher order of spiritual culture, and the householders neglected no one. The *brahmacārīs*, *vānaprasthas*, and *sannyāsīs* all curtailed their necessities to the minimum, and therefore no one would begrudge maintaining them in the bare necessities of life.

In Kali-yuga, however, the entire system has gone topsy-turvy. The student lives in luxury at the expense of the father or the father-in-law. When the educated, indulgent student becomes a householder by the strength of university degrees, he requires money by all means for all kinds of bodily comfort, and therefore he cannot spare even a penny for the so-called *vānaprasthas* and *sannyāsīs*. The *vānaprasthas* and *sannyāsīs* nowadays are those who were unsuccessful in family life. Thus the so-called *sannyāsīs* try to construct another home in the name of the *sannyāsa-āśrama* and glide down into all sorts of luxury at the expense of others. So all these *varṇas* and *āśramas* have now become so many transcendental frauds.

But that does not mean that there is no reality in them. One should not conclude that there is no good money simply because one has met with counterfeit coins. The *sannyāsa-āśrama* is meant for complete freedom from all anxieties, and it is meant for uplifting the fallen souls, who are merged

in materialism. But unless the *sannyāsī* is freed from all cares and anxieties, like a white cloud, it is difficult for him to do anything good for society. ❧

VAIṢṆAVA-KṢETRA ŚRĪ BHUBANESWAR

Sri Srimad Gour Govinda Swami Maharaja

We should not disrespect the demigods. They may not be supreme, but still they are the servants of Krishna. Mahaprabhu has taught us especially to respect Lord Shiva. *vaiṣṇavānām yathā śambhuḥ* [Bhāg. 12.13.16] — Shiva is a great *vaiṣṇava*, and therefore Mahaprabhu visited and paid respect to Sivaji, who is known as *kṣetra-pāla*, the guardian of the holy places.

In *vraja-mandala* you will also find *kṣetrapāla-mahādeva mūrtis*. In Vrindavan there is Gopeswar Mahadeva, in Kamyavana, Kameswar Mahadeva, and in Govardhana there is Cakreswar Mahadeva. In Nandagaon you will find Nandeswar Mahadeva, and in Mathura you will find Bhuteswar Mahadeva, Gokarneswar, Pippaleswar and Rangeswar. Aside from these, there are many, many other Shiva temples in Mathura.

In the *Ādi Varāha Purāṇa* it is mentioned that Lord Vishnu once ordered Sivaji, “In Mathura you shall become *kṣetra-pāla* to guard My *kṣetra*, My place. If someone offers respect to you and has your *darśana* then he will actually get the result of circumambulating My *kṣetra*.” During the circumambulation of *vraja-mandala*, one visits Bhuteswar Shiva in Mathura at the beginning and at the end, because *vaiṣṇavanām yātha śambhu* — Shiva is a great *vaiṣṇava*.

Caitanya-Bhāgavata

Bhubaneswar *kṣetra* is Siva’s *dhāma*. In *Caitanya-Bhāgavata*, Sri Vrindavan Das Thakur has described Bhubaneswar. When Sriman Mahaprabhu was on His way to Jagannath Puri, He passed through Bhubaneswar. At that time He visited the Shiva temple known as Bhubaneswar Lingaraj, because Lingaraj is a very dear servant of Lord Balaram who resides in Bhubaneswar as Anantadev along with His

younger brother Vasudev. *Caitanya-Bhāgavata*, *ādi khaṇḍa*, chapter two, describes that when Sriman Mahaprabhu came to Bhubaneswar He chanted and danced before Lord Shiva in the Bhubaneswar temple. Following in the footsteps of Sriman Mahaprabhu the *vaiṣṇavas* come to visit Bhubaneswar, see Lord Shiva, and chant and dance here. The *Skanda Purāṇa* also mentions this Bhubaneswar *kṣetra*.

Once, in Kasi, Varanasi, there was a king who was a great devotee of Lord Shiva. That king was doing severe austerities to satisfy Lord Shiva, with the desire to conquer Krishna. Who can understand the behavior of a *vaiṣṇava* like Lord Shiva? Even the demigods cannot understand such behavior, so what to speak of human beings? Sivaji became pleased with the king’s *tapasya* and told him, “All right. Go and fight against Krishna. I will follow to support and help you.” So that king started for battle, followed by Lord Shiva and all his followers. Krishna, who is known as Vāsudev Devakinandana, understood all of this and released His *sudarśana-cakra*. *Sudarśan* first cut off the head of the king and then cut off the heads of all the *śiva-bhaktas* of Kasi. Varanasi turned into a crematorium ground with everyone dead. Then Lord Shiva became angry and released his weapon known as *pāśupata-astra*. But what could the *pāśupata-astra* do in front of Krishna’s *sudarśana cakra*? It could not do anything, and at last Shiva became frightened. He tried to run away, but where could he go? Then Shiva understood, “Except for Krishna, nobody can save me now.” So he surrendered to the lotus feet of Krishna, Govinda, and offered many prayers. Shiva said, “O Lord of my heart, I am always very puffed up and I have this great false ego, but now I have understood that I cannot leave You. I have only one prayer. Because the *sudarśana cakra* has destroyed Kasi, my home, I cannot stay anywhere now. So please tell me where I shall stay?”

Ekamra Kanan

Lord Vāsudev told him, “My place is known as Purushottama Kshetra. To its

north is a place called Ekamra Kanan. Ekamra Kanan is a very auspicious place that can give one *bhukti* and *mukti*, material pleasure and liberation. It is a very beautiful place. I shall give you this Ekamra Kanan, go and stay there and become the guard of Purusottam-kshetra. You will be known as “Bhubaneswar”, the lord of the world.

This place, *kṣetra*, given to Lord Shiva, Bhubaneswar, is also known as “Hemachala” and as “Svarnadri Kshetra”, both meaning “golden mountain”. In this *kṣetra*, millions and millions, *koṭi līṅgam*, of Sivajis are there. Srila Vyasadev once came here and described its glories in his book *Svarṇādri-mahodaya*. He described that there are eight famous *tirthas* present in this *kṣetra* [Bindu-sagara, Papanasini, Ganga-Yamuna, Koti-tirtha, Brahma-tirtha, Megha-tirtha, Alabu-tirtha, and Ashokahara]. It is superior to Varanasi and dearer to Lord Shiva.

It is described that once Goddess Parvati heard the glories of Ekamra Kanan from the lips of Lord Shiva and thus desired to go. Arriving there, she saw the *mahā-līṅga*, the form in which Shiva is worshiped. That *līṅga* is *sitāsita varṇa*, it has a half white and half black complexion. Devi offered *pūjā* to that *mahā-līṅga*.

One day, Devi saw hundreds of cows coming out of a lake and pouring milk from their udders onto that *mahā-līṅga*. Then they circumambulated the *mahā-līṅga* and went away. Another day, when she saw the same thing again, she assumed the form of a *gopālīnī*, cowherd girl, and followed the cows. But two demon brothers appeared, named Kriti and Vasa. They were very enchanted by the beauty of Parvati-devi, so they approached her and expressed their desire that they wanted to have her as their wife. Bhagavati-devi disappeared from that place and went to Lord Shiva, where she narrated everything before her Lord. Lord Shiva then assumed the form of a *gopa*, cowherd boy, and went there. Seeing them, Lord Shiva understood the history of those two demons. Shiva revealed that these two demons Kriti and

Vasa were the sons of the *rākṣasa* Drumila. Drumila had worshiped many demigods, who became pleased and gave him a boon that his two sons could not be killed by any weapon. Sivaji said, “They will be killed by you, O Devi. They cannot be killed by any weapons so I cannot kill them, but you will kill them.” Thus getting the instruction from Sivaji, Devi in the form of a cowherd girl came before those two demons and said, “I shall fulfill your desires, but I have one condition. I will only marry whoever can carry me on his shoulder or head.” Then Bhagavati-devi manifested her potency, placing one foot on the shoulder of one demon and the other on the shoulder of the other demon she crushed both of them. They were killed as Bhagavati expanded herself in the form of *viśvambharī-rūpa*. *Viśva* means universe. From that day Lord Shambhu, Shiva, and Devi Bhagavati both stay in this *kṣetra* known as Ekamra Kanan.

Bindu Sarovar

After killing the two demons Kriti and Vasa, Bhagavati-devi became very tired and thirsty. She wanted water, so Shiva with his trident, called a *triśūla*, pierced the top of a hill and created a deep well that became known as “Shankar Bamphi”. Then Devi said, “I want water from a great pond that will eternally be here.” Sivaji ordered his bull carrier Nandi, to install that *sarovara*. All the *tirthas* appeared there as well as all the holy rivers like the Kaveri, Gomati, Krishna, Yamuna, Saraswati, Gandaki, Rishikulya, and Mahanadi. Then from the heavenly planets and Patalaloka came the Mandakini and Kshirodak rivers. When Lord Shiva saw that all these holy rivers and *tirthas* had appeared there, he pierced the top of the hill with his trident and asked them all to pour water there, drop by drop. ‘Bindu’ means drop. They did that, and then Lord Brahma installed that lake, which is now known as Bindu Sarovar. Bhagavan Janardan and all of the demigods headed by Brahma took bath in Bindu Sarovar. In this way Bindu Sarovar was installed. Then Shambhu offered his

obeisances to Lord Janardan and the Lord placed Anantadev on the eastern side of Bindu Sarovar. So to this day on the eastern side of Bindu Sarovar you will find the deities of Ananta Vāsudev. Shiva became the *kṣetra-pāla* and Anantadev became the controller of that *kṣetra*, staying there with His sister Subhadra-devi. By staying on the eastern side of Bindu Sarovar, Ananta Vāsudev fulfilled Lord Siva's desire. In the front wall of that temple you will find Lakshmidēvi, and also the Sudarsan Chakra. Ananta Vāsudev and Madan-mohan are the Lords of *liṅgarāja* Shiva. The Madan-mohan deity here in Bhubaneswar is a four-handed form. At the time of *candana-yātrā*, Sivaji along with Ananta Vāsudev and Madan-mohan ride a swing and go to the *caṇḍana-yātrā*. [The Madan-mohan deity resides in a separate temple on the Lingaraj campus, just behind the temple of Lingaraj. He is now known as Narayan, and He no longer accompanies Lord Shiva during the *caṇḍana-yātrā* festival.] The *caṇḍana-yātrā* at Bindu Sarovar begins at the same time as the *caṇḍana-yātrā* at the Puri temple. (In Puri there are five famous Sivas, and they also come along

with Madan-mohan from the Jagannath Temple to have *caṇḍana-yātrā*.)

In the Ananta Vāsudev Mandir, Vaishnavi Bhagavati herself cooks *bhoga* to serve Ananta Vāsudev. First Ananta Vāsudev is offered *bhoga-ārati* and then the *prasāda* goes to the Shiva temple where Shiva becomes very pleased. This is the *vaiṣṇava* process. The *vaiṣṇavas* first worship Lord Vishnu, and then they offer the *prasāda* to Shiva. In this way a *vaiṣṇava* worships Lord Shiva. Those who are not *vaiṣṇavas* directly worship Shiva. A *vaiṣṇava* never accepts *prasāda* from such worship. The *vaiṣṇavas* first worship Lord Vāsudev, Vishnu, offer *bhoga* to Him, and then that *prasāda* will be offered to Lord Shiva. [The process of offering Ananta Vāsudev *prasādam* to Shiva at the Lingaraj temple was discontinued some years ago.] This system is still going on in the Jagannath temple. In the campus of the Jagannath temple you will find that the goddess Durga is there, and Shiva, as well as Lakshmiji. They are all offered Jagannath *prasāda*, not Shiva *prasāda*. This is the *vaiṣṇava* process.

Mahaprabhu took bath in Bindu Sarovar. Whoever bathes there gets the result of taking bath in all the *tirthas*, because all the *tirthas* are there. And if someone goes to the temple of Ananta Vāsudev and has *darśana* of Ananta Vāsudev, then he gets the result of seeing the Supreme Lord.

By the order and mercy of Janardan Krishna, Lord Shiva has become *kṣetra-pāla*, and at the same time Shiva is *bhakti-pradātā*. He is a great *vaiṣṇava*, so if he is pleased he can give us *bhakti*. Lord Shiva also gives the *adhikāra*, the right or qualification, to serve the *dhāma*, the abode of the Lord. The *vaiṣṇavas* go to the temple of Sivaji for this reason. Because Mahaprabhu has also gone there, the *vaiṣṇavas*, the *gaura-priya-janas*, the dear devotees of Gauranga Mahaprabhu, also visit Shiva temples, pay respect to Shiva, and pray for Lord Siva's mercy to give *kṛṣṇa-bhakti*.

The *Śrī Caitanya-Bhāgavata* gives so much information about Bhubaneswar. One entire chapter is dedicated to Bhubaneswar, but still that is just a summary. Much more information is there. Bhubaneswar is such a famous place. It is a *vaiṣṇava kṣetra*. ❀

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Highlights

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Srila Bhaktisiddhanta Saraswati Prabhupada

- **THE BEE AND THE FLY**

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

- **GOOD AND BAD ASSOCIATION**

Mahabharata, Vana Parva 1.9-32

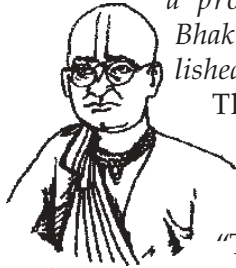
- **A JUBILANT FESTIVAL**

Srila Rupa Goswami's Śrī Govinda-virudāvalī

THE ANCESTRAL WELL

*Srila Bhaktisiddhanta Saraswati
Prabhupada*

Upākhyāne Upadeśa is a collection of short stories with explanations that were commonly used by Srila Bhakti-siddhanta Saraswati Thakur. Compiled by Sri Sundarananda Prabhu, a prominent disciple of Srila Bhaktisiddhanta, it was first published in 1940.



There was a village pandit who was very much devoted to his departed father. The pandit used to say, "The father is God incarnate, and we are enjoying all earthly pleasures by his mercy only. I do not accept any other creator or Godhead except my father." His favorite verse that he used to often recite was:

*pitā svargaḥ pitā dharmāḥ pitā hi paramaṁ tapaḥ
pitari prītim āpanne prīyante sarva devatāḥ*

One's father is heaven, one's father is religion, and pleasing one's father is the ultimate penance. That person who loves his father is dear to all of the gods.

Chanting the name of his father, meditating on his father's image, and making offerings to his ancestral forefathers, were his daily rituals.

The great-grandfather of this pandit had made a well for his family's use. In the past,

the water from this well was famous as the sweetest and clearest well in the village. However, after about one hundred and fifty years and three or four generations of the family had passed, the water of the well had become stagnant and putrid. It was full of mud, filth, and many decomposed plants, and was no longer suitable for drinking or general use. One or two dead frogs also added to the decomposed matter in the water. As such, it became smelly and completely infested with deadly bacteria.

Devoted to his father, the pandit used to daily drink water from this well dug by his great-grandfather. His father had never taken water from any other tank or river in the village, so the pandit would not allow his family members to drink any other water except from the ancestral well. The pandit had a number of sons and grandsons, all of whom died from various diseases. Eventually, his wife also died of a contagious disease and the pandit himself suffered from many ailments. Since there were a number of other tube wells in the village and the Ganga River was flowing only a few miles away from there, everyone repeatedly advised the pandit to stop using the water from that contaminated well and to drink from the other wells or the Ganga.

After some time, all of the pandit's family members died due to his obstinacy and

fanatical attachment to his forefather's well. At last the local authorities came to destroy the well to ensure good health in the village. When the pandit saw them coming, out of stubbornness and sentimental loyalty to his ancestral forefathers, he sat down on the well to block their razing of it. In that position he looked so obstinate that it appeared to the authorities that not even royal power could destroy the well.

PURPORT

Persons who are adamant in getting initiated from a particular ancestral caste goswami also demonstrate such an obstinate attitude. Due to continual degradation of behavior and dignity in their line, persons claiming to be kula-gurus or spiritual masters simply based on ancestral tradition may not be truly qualified. When one's forefathers took initiation into a particular goswami line, at that time the water in that well was clean and good for drinking. At that time the person who gave the mantra was a true *sad-guru* or a real *goswāmī*, and the well water there was clean and healthy. However, in time some deviation entered. Despite this, the members of the family, in the name of adherence to their forefathers, continued to drink what had by then become poisonous water from the same well. This means taking shelter of a so-called guru who is a conditioned soul attached to social considerations. By taking shelter of such a person one never obtains eternal auspiciousness. Many persons say that it is an offense to reject a kula-guru. Speaking this kind of contaminated *śāstra*, they accept someone who is not bona-fide. A doctor's son may not have a medical degree. However, considering that because he is the son of a doctor he must also be a doctor, ignorant persons take a diarrhea patient to him. By his unqualified treatment the patient will never be cured, and rather will die. Srila Bhaktisiddhanta used to say, "Lazy persons don't take the effort to walk some distance to the market; they prefer the convenience of purchasing from a local, low-class person who lives near their house. Although the only *dāl* available at the shop near one's house is of inferior

quality, difficult to digest, and takes a long time to cook, still due to laziness one prefers to purchase it there. An intelligent person, however, searches for good quality *dāl*, goes to the place where it is available, and thereby obtains it. Those who are careless about their own welfare, extremely lazy, and guided by the pleasure principle never take the pain to search out a bona-fide spiritual master. ❧

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THE BEE AND THE FLY

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*



I am pleased to hear that you are concerned for the development of your neophyte godbrothers and godsisters. So just try to help them by giving them Krishna Consciousness and the best way to do this is to set the example by being very enthusiastic to do anything and everything to please Krishna, even if we may have to make some sacrifice. Follow the regulative principles very strictly, and be ready to tolerate all kind of setbacks and disappointments. The difference between a devotee and a non-devotee is like the bee and the fly; the bee always is attracted by honey and flies go to the open sores. So the devotee is only attracted by the good qualities in other people and does not see their faults. He is a friend to everyone and in this way he finds his life sublime. Of course, we are not ourselves perfect, so sometimes there may be something, and we may lose our enthusiasm to do something — but these things come and go and you should not bother very much with them. Just be attached to Krishna and try to always think how to please Him. He will personally rescue His devotee from all kinds of unfavorable situations. Even we may not like to do the work, but if we work very hard for Krishna soon we lose

our attachment and become satisfied just to be serving Krishna, and as long as at least 16 offenseless rounds daily are being chanted, know it for certain that our anxieties will disappear very soon. ❧

— Letter to Badarinarayana Das, 18 November 1971.

GOOD AND BAD ASSOCIATION

Mahabharata, Vana Parva 1.9-32

After having been defeated at dice and provoked by the wicked-minded sons of Dhritarastra, the Pandavas along with their counselors left Hastinapur and set out in a northerly direction. Hearing that they were leaving, the pious citizens of Hastinapura who could not bear separation from those saintly kings set out after them. The citizens did not want to live in a kingdom where Duryodhana and his followers ruled. They thus petitioned the Pandavas, “All blessings upon the sons of Pandu! Where will you go, leaving us in grief? We are distressed learning that your cruel enemies have deceitfully taken your kingdom away. It is not right for you to forsake us; we are your loving subjects. We do not wish to meet destruction by living in the kingdom of a bad king. Please listen as we describe the merits and demerits obtained by association with what is good and with what is bad:

*apo vastraṁ tilān bhūmim gandho vāsayaṭe yathā
puṣpāṇām-adhivāsena tathā saṁsarga-jā guṇāḥ*

As cloth, water, sesame seeds, and earth become scented by association with flowers, similarly, personal qualities are born from association.

*moha-jālasya yonir hi mūḍhair eva samāgamāḥ
ahany ahaṇi dharmasya yoniḥ sādhu-samāgamāḥ*

Entanglement in delusion is born from association with fools, but daily association with *sādhus* produces virtue.

*tasmāt prāñjais ca vṛddhaiś ca śuddha-bhāvais-tapasvibhiḥ
sadbhiś ca saha saṁsargāḥ kāryo dharma-parāyaṇaiḥ*

Therefore those who are virtuously inclined should associate with persons who are worshipful, wise, honest, pure at heart, and detached.

*yeṣāṁ triṇy avadātāni vidyā yoniś ca karma ca
te sevyaṣṭaiḥ samāsyā hi śāstrebhyo ‘pi garīyaśī*

The service and association of those whose knowledge, birth (or the second

birth of initiation), and behavior are all pure is certainly superior to the scriptures.

*nirārambhā hy api vayanṁ puṇyaśīleṣu sādhuṣu
puṇyam evāpnuyāmeḥa pāpāṁ pāpopasevanāt*

Devoid of religious acts as we are, we shall gain religious merit by association with the righteous, just as one incurs sin by associating with the sinful.

*asatām darśanāt sparśāt sañjalpāc ca sahāsanāt
dharmācārāḥ prahīyas te na ca sidhyanti mānavāḥ*

The sight, touch, association, or interaction of sinful persons causes one to lose purity of mind.

*buddhiś ca hīyate puṁsām nīcāiḥ saha samāgamāt
madhyamair-madhyatām yāti śreṣṭhatām yāti cottamaiḥ*

Association with mean and low persons makes one’s intelligence mean and low, association with ordinary persons makes it ordinary, and association with the best of souls makes it sharp and pure.

*ye guṇāḥ kīrtitā loke dharma-kāmārtha-saṁśrayāḥ
lokācārāṇusamīyuktā vedoktāḥ śiṣṭa-sammataḥ*

*te yuṣmāsu samastās ca vyastās caiveha sad-guṇāḥ
icchāmo guṇavan-madhye vastāṁ śreyo ‘bhikāṅkṣaṇāḥ*

Those attributes found in the Vedas pertaining to religious qualities and extolled by the wise exist simultaneously in you. O sons of Pandu, desiring our own welfare we wish to live with you in the forest.” — Texts 23-31. ❧

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PRAYERS TO SRI CHAITANYA MAHAPRABHU

Śrī Kṛṣṇa-līlā-stava texts 403-406

by Sanatan Goswami

In his purport to Cc. antya 4.222, Srila Prabhupada mentions Kṛṣṇa-līlā-stava or Līlā-stava:

The Bhakti-ratnākara refers to the following books by Srila Sanatan Goswami: (1) the Bṛhad-bhāgavatāmṛta, (2) the Hari-bhakti-vilāsa and his commentary known as Dig-darśinī, (3) the Līlā-stava and (4) the commentary on the Tenth Canto of Śrīmad Bhāgavatam known as

Vaiṣṇava-toṣaṇī. Sanatan Goswami compiled many, many books, all with the aim of describing how to serve the principal deities of Vrindavan — Govinda and Madana-gopal.

Śrī Kṛṣṇa-līlā-stava is a long prayer written by Srila Sanatan Goswami describing Krishna. It consists of 108 obeisances to different forms of Krishna. For many years this book was lost to the world until it was rediscovered by Sri Haridas Das of Nabadwip (1898-1957). Following the order of his guru, Haridas Das was engaged in finding and publishing old books of the Goswamis. It is said that although he tried his best to find a copy of Srila Sanatan Goswami's Śrī Kṛṣṇa-līlā-stava, he was unable to do so. This caused him unbearable grief and he gave up sleep and cried day and night. One day he sat by the bank of the Yamuna in Vrindavan and began crying, "Ha prabhu Sanatan! Ha prabhu Sanatan! Suddenly he saw a bundle floating by in the river. Curious, he waded out and picked it up. Upon opening the bundle he saw amidst many other papers an original copy of Śrī Kṛṣṇa-līlā-stava in Sanatan Goswami's personal handwriting. Haridas Das happily printed the book. The original copy of that book in Sanatan Goswami's writing is still present today at the Haribol Kutir in Nabadwip.

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śrīmac-caitanya-deva tvām vande gaurāṅga-sundara
śacī-nandana mām trāhi yati-cūḍāmaṇe prabho

O beautiful, fair complexioned Lord Chaitanyadeva, I offer respectful obeisances unto You. O Lord, O delight of Sachi-devi and crest-jewel of the *sannyāsīs*, please protect me!

ājānu-bāho smerāsyā nīlācala-vibhūṣaṇa
jagat-pravartita-svādu-bhagavan-nāma-kīrtana

O Lord Chaitanyadeva! With smiling face and long arms You are the ornament of Nilachal (Jagannath Puri). You preach the glories of the nectarean Holy Name of the Lord throughout the universe.

advaitācārya-saṁślāghin sārva-bhaumābhinandaka
rāmānanda-kṛta-prīta sarva-vaiṣṇava-bāndhava

O Lord Chaitanyadeva, You praise Adwaita Acharya and You delight Sarva-bhauma Bhattacharya. You are affectionate to Ramananda Ray, and You are the friend of all the *vaiṣṇavas*.

śrī-kṛṣṇa-caranāmbhoja-premāmṛta-mahāmbudhe
namas te dīna-dīnam mām kadācit kiṁ smariṣyasi

O Lord Chaitanyadeva, O great ocean of the nectar of pure love for the lotus feet of Lord Krishna, I offer respectful obeisances unto You. Do You sometimes remember me, the most wretched of all wretched people? ❧

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A JUBILANT FESTIVAL

Srila Rupa Goswami's
Śrī Govinda-virudāvalī 64

nāmāni praṇayena te sukr̥tinām tanvanti tuṇḍotsavāni
dhāmāni prathayanti hanta jalada-śyāmāni netrāñjanam
sāmāni śruti-śaṣkulīm muralikā-jātāny alañkurvate
kāmanīroṣṭa-cetasām iha vibho nāśāpi naḥ śobhate

O Almighty Lord, now that we have become Your devotees, Your holy names have affectionately created a jubilant festival in our mouths. Your bodily splendor, like a dark rain cloud, has become the black ointment of our eyes, and the music of Your flute has become the ornament of our ears. Material desires are no longer attractive to us. ❧

— Translated by Sri Kusakratha Das.



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Highlights

• THE ONLY MEANS IN KALI-YUGA

By His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• CHANT THE PURE NAME

Sri Srimad Gour Govinda Swami Maharaja

• SOMEHOW OR OTHER CHANT

From Srila Jagadananda Pandit's Prema Vivarta chapter 20

• THE THIEF OF GOKUL

THE ONLY MEANS IN KALI-YUGA

Translation and Purports to

Śrī Caitanya-caritāmṛta ādi-līla 17.21-25

By His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada

TEXT 21

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā



In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.

TEXT 22

kali-kāle nāma-rūpe kṛṣṇa-avatāra
nāma haite haya sarva-jagat-nistāra

In this Age of Kali, the holy name of the Lord, the Hare Krishna mahā-mantra, is the incarnation of Lord Krishna. Simply by chanting the holy name one associates with the Lord directly. Anyone who does this is certainly delivered.

TEXT 23

dārdḍhya lāgi 'harer nāma'-ukti tina-vāra
jaḍa loka bujhāite punaḥ 'eva'-kāra

This verse repeats the word "eva", "certainly", three times for emphasis, and it also

three times repeats "harer nāma", "the holy name of the Lord", just to make common people understand.

PURPORT

To emphasize something to an ordinary person, one may repeat it three times, just as one might say, "You must do this! You must do this! You must do this!" Thus the Bṛhan-nāradya Purāṇa repeatedly emphasizes the chanting of the holy name so that people may take it seriously and thus free themselves from the clutches of māyā. It is our practical experience in the Krishna consciousness movement all over the world that many millions of people are factually coming to the spiritual stage of life simply by chanting the Hare Krishna mahā-mantra regularly, according to the prescribed principles. Therefore our request to all our students is that they daily chant at least sixteen rounds of this harer nāma mahā-mantra offenselessly, following the regulative principles. Thus their success will be assured without a doubt."

TEXT 24

'kevala'-śabde punarapi niścaya-karaṇa
jñāna-yoga-tapa-karma-ādi nivāraṇa

The use of the word "kevala", "only", prohibits all other processes, such as the

cultivation of knowledge, practice of mystic yoga, or performance of austerities and fruitive activities.

PURPORT

Our Krishna consciousness movement stresses the chanting of the Hare Krishna mantra only, whereas those who do not know the secret of success for this Age of Kali unnecessarily indulge in the cultivation of knowledge, the practice of mystic yoga, or the performance of fruitive activities or useless austerities. They are simply wasting their time and misleading their followers. When we point this out very plainly to an audience, members of opposing groups become angry with us. But according to the injunctions of the *śāstras*, we cannot make compromises with these so-called *jñānīs*, *yogīs*, *karmīs* and *tapasvīs*. When they say they are as good as we are, we must say that only we are good and that they are not good. This is not our obstinacy; it is the injunction of the *śāstras*. We must not deviate from the injunctions of the *śāstras*. This is confirmed in the next verse of the *Caitanya-caritāmṛta*.

TEXT 25

*anyathā ye māne, tāra nāhika nistāra
nāhi, nāhi, nāhi — e tina 'eva'-kāra*

This verse clearly states that anyone who accepts any other path cannot be delivered. This is the reason for the triple repetition 'nothing else, nothing else, nothing else,' which emphasizes the real process of self-realization. ॐ

CHANT THE PURE NAME

*Sri Srimad Gour Govinda Swami Maharaja
Lecture on Cc. ādi-līla 17.21-25*

In his *Śrī Harināma-cintāmaṇi* (2.13-14), Thakur Bhaktivinoda describes:

*kṛṣṇa-nāma cintāmaṇi anādi cinmaya
yei kṛṣṇa, sei nāma — eka tattva haya
caitanya-vigraha nāma nitya mukta-tattva
nāma nāmī bhinna naya, nitya śuddha sattva*

The holy name of Krishna is an embodiment of divine intelligence and spiritual ecstatic bliss. It is all pure, ever perfect, absolutely free from any material

nature, and fully identical with the *svarūpa*, the form of Bhagavan.

Caitanya-caritāmṛta (*madhya* 17.130-132) says the same thing, '*kṛṣṇa-nāma*', '*kṛṣṇa-svarūpa*' — *duita 'samāna*' — The name of Sri Krishna and the transcendental form of Sri Krishna are identical.

*'nāma', 'vigraha', 'svarūpa' — tina eka-rūpa
tine 'bheda' nāhi, — tina 'cid-ānanda-rūpa'*

The name, form, and the deity, all three are exactly the same. There is no difference. All three are transcendental by nature and hence there is not the least difference between them.

*deha-dehīra, nāma-nāmīra kṛṣṇe nāhi 'bheda'
jīvera dharma — nāma-deha-svarūpe 'vibheda'*

Sri Krishna's body is Sri Krishna Himself. On the transcendental plane there is no categorical difference between the body and the being. There is no difference between the body of Krishna and Krishna Himself. Similarly, there is no difference between the name of Krishna and Krishna Himself. But *jīvera dharma nāma-deha-svarūpe 'vibheda'* — in a *jīva* there is a difference. The name of the *jīva* is different from the body of the *jīva*. The name Mr Alan, is not the same as the pure *svarūpa* of the *jīva*. It is different. But in respect to Krishna there is no difference.

Caitanya-caritāmṛta (*madhya* 17.134-135) describes Mahāprabhu's teachings:

*ataeva kṛṣṇera 'nāma', 'deha', 'vilāsa
prākṛtendriya-grāhya nahe, haya sva-prakāśa
kṛṣṇa-nāma, kṛṣṇa-guṇa, kṛṣṇa-līlā-vṛnda
kṛṣṇera svarūpa-sama — saba cid-ānanda*

The name, form, and pastimes of Sri Krishna are not subject to the understanding of the material senses. They are self-effulgent and self-revealing truth. If your senses are purified they will be revealed. As long as your senses are material, you are on the material plane and it will never be revealed to you.

Srila Rupa Goswami, in his celebrated work, *Śrī Bhakti-rasāmṛta-sindhu*, quotes the following *śloka* from *Padma Purāṇa*:

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

Sri Krishna's name, form, qualities, and pastimes are beyond comprehension of the material senses. When a *jīva* actually realizes that he is an eternal servant of Bhagavan Sri Krishna — *jīva nitya kṛṣṇa-dāsa* — then and then alone do the transcendental name, form, qualities, and pastimes spontaneously manifest themselves. Sri Krishna's qualities and pastimes, and the traits of His servitors, all being eternal, spiritual, and full of transcendental bliss, are not material forms, odors, and sounds. They are not comprehensible to the fallen *jīvas*, who are slaves of the triple qualities of *sattva*, *raja*, and *tama* — goodness, passion, and ignorance. This is spiritual science and one should understand it.

Therefore *Hari-nāma-cintāmaṇi* (2.13) says:

*kṛṣṇa-nāma cintāmaṇi anādi cinmaya
yei kṛṣṇa, sei nāma — eka tattva haya*

Krishna's name is *cintāmaṇi*, a desire-fulfilling tree. The name will give you everything, whatever desire you have. You have a desire to eat stool, so *kṛṣṇa-nāma* will give you stool. "All right, eat stool." The fruitive workers, *sa-karma karmīs*, have so many material desires. If they chant "*hare kṛṣṇa*" then the name will fulfill all of their desires and give them so-called religiosity, so-called *artha*, economic development, and for those who desire liberation, Krishna will also give them that. If one attains the stage of *nāma-ābhāsa* they'll get liberation. But those *niṣkāma-bhaktas* — devotees who have no desire for material enjoyment, no desire for liberation — what will they get? The name of Krishna, which is *cintāmaṇi*, will give them *kṛṣṇa-prema*! If you are free from all desires for material enjoyment and desires for liberation, then definitely you will get *kṛṣṇa-prema*. Definitely! But as long as you have these desires the name will never give it to you. In his *Bhakti-rasāmṛta-sindhu* (1.1.11), Srila Rupa Goswami says:

*anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-śīlanam bhaktir uttamā*

Uttama-bhakti, pure *bhakti*, is when one has no other desires — no desire for

material enjoyment and no desire for liberation and only the desire to serve and please Krishna. This is the meaning of *vaiṣṇava*. Mahaprabhu has taught that in His fourth verse of *Śikṣāṣṭaka*:

*na dhanam na janam na sundarīm
kavitām vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī toyai*

Krishnadas Kaviraj Goswami explains this verse with two verses as follows: [*Caitanya-caritāmṛta antya* 20.30-31]

*"dhana, jana nāhi māgoñ, kavita sundarī
'śuddha-bhakti' deha' more, kṛṣṇa kṛpā kari"*

Mahaprabhu is a practical teacher. He teaches us what we should beg from Krishna: "O Krishna, I am not asking for material wealth. I am not asking for material followers. I am not asking for a beautiful lady to enjoy."

"Then what are you asking for?"

'śuddha-bhakti' deha' more, kṛṣṇa kṛpā kari — "O Krishna, only give me pure, unalloyed devotion, life after life."

*ati-dainye punaḥ māge dāsyā-bhakti-dāna
āpanāre kare saṁsārī jīva-abhimāna*

Mahaprabhu is the Supreme Lord, but in order to teach us He thinks Himself a conditioned soul. The conditioned soul has so many desires, and thus he may beg for material wealth, followers, a beautiful lady to enjoy, or liberation. But Mahaprabhu says, "I am not asking for this. Please give me *dāsyā-bhakti*. I'll become Your eternal servant. I am not asking anything from You, only give me *śuddha-bhakti*, pure devotion." This is Mahaprabhu's teaching.

Vaiṣṇavas are free from all sorts of material desires and are free from the desire for liberation. They only ask for pure devotion. That is *vaiṣṇava*.

What is *vaiṣṇava-dharma*, the activities of a *vaiṣṇava*? Bhaktivinode Thakur describes in *Hari-nāma-cintāmaṇi* (2.30-31):

*ataeva nāma mātra vaiṣṇavera dharma
nāme prasphuṭita haya rūpa guṇa karma
kṛṣṇera samagra līlā nāme vidyamāna
nāme se parama tattva tomāra vidhāna*

Complete surrender unto the holy name is the *dharma* of a *vaiṣṇava*. Are you a *vaiṣṇava*?

Devotee: No, I am not *vaiṣṇava*.

Gour Govinda Maharaja: Are you desirous of becoming a *vaiṣṇava*? Yes? Then the *dharma* is complete surrender unto the holy name — *ataeva nāma matra vaisnavera dharma!* This is the *dharma* of a pure *vaiṣṇava*, a *vaiṣṇava* in the true sense. The name is identical with the Lord, *nāmī*. It is not different from Krishna. If you chant the pure name then the all-beautiful form of Krishna, Shyamasundar, will appear before you. Not only His form, but all of His qualities and all of His pastimes. *kṛṣṇera samagra līlā nāme vidyamāna* — All of Krishna's pastimes are present in His holy name.

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

Prabhupada says to chant the offenseless name. He has not said to chant *nāma-aparādha*, offensive name, or *nāma-abhāsa*. No. In his purport to *Caitanya-caritāmṛta* ādi 17.23 above he says that one should chant the offenseless name, the pure name. Chanting the pure name means you will definitely get Krishna, you will definitely always be with Krishna, and all of His pastimes, His beautiful



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form, and His wonderful qualities will be revealed to you. ❀

— Lecture in Bhubaneswar, Orissa on 31 March 1995.

SOMEHOW OR OTHER CHANT

*From Srila Jagadananda Pandit's
Prema Vivarta chapter 20*

*calite basite swapne bhojane śayane
kali-damana kṛṣṇoccāre vākyera pūraṇe*

To nullify the age of Kali, in all of one's activities, while moving about, sitting, dreaming, eating, and sleeping, one should recite Krishna's name, which is the perfection of speech.

*helāte-o kari' nāma nija svarūpa pāñā
param-pada vaikunṭhe yāya nirbhaya ha-iyā*

Even if a person chants Krishna's names neglectfully, he will surely achieve his *svarūpa*, original spiritual self, and attain that state beyond all material fear and lamentation.

*yena tena prakārete laya kṛṣṇa-nāma
tā'ke prīti kare kṛṣṇa karuṇā-nidāna*

*madyapāne bhūtāviṣṭha vāyu-pīḍā-sthale
harināmoccāre mukti tān'ra karatale*

If somehow or other a person chants Krishna's holy name, Krishna becomes attracted and showers the chanter with causeless mercy. Even if a drunkard, a person who is ghostly haunted, or one who is suffering from disease simply chants the holy name of Lord Hari, then liberation is immediately within their grasp. ❀

[No verse numbers given. Appears on pages 91-92 in the *Sri Chaitanya Gaudiya Math* edition.]

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THE THIEF OF GOKUL

*gokulair gokulaṁ ninye gokulaṁ gokulair haran
gokulaṁ gokula strīnaṁ gokulair gokuleśvaraḥ*

The Lord of Gokula, drove His cows (*go kula*), as He entered Gokula, stealing the senses (*go kula*), of the young girls of Gokula and the eyes of the people of Gokula. ❀

— Srila Krishnadas Kaviraj Goswami, *Śrī Govinda Lilāmṛta* 19.94. English translation by Sri Advaita Das. Rasbihari Lal & Sons. Vrindavan. 2000.



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Highlights

- **KRISHNA CONSCIOUSNESS, THE SANKIRTANA MOVEMENT**
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- **"YES", "NO", "VERY GOOD"**
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Ray Sekhar

KRISHNA CONSCIOUSNESS, THE SANKIRTANA MOVEMENT *His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

The International Society for Krishna Consciousness is a bona fide religious society strictly following the principles described in the Vedic scriptures and practiced in India for thousands of years. Our basic beliefs are as follows:

1) The absolute truth is contained in all the great scriptures of the world; the Bible, Koran, Torah, etc. However, the oldest known revealed scriptures in existence are the Vedic literatures, most notably the *Bhagavad-gītā*, which is the literal record of God's actual words.

2) God, Krishna, is eternal, all knowing, omnipresent, all-powerful, all attractive, and is the seed-giving father of all living entities. He is the sustaining energy of all life, nature, and the cosmic situation.

3) Man is actually not his body but is spirit soul, part and parcel of God, and therefore eternal.

4) Brotherhood among all men can be practiced only when we realize God as our common ultimate father.

5) All our actions should be performed as a sacrifice to the Supreme Lord: "All that you

do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." (*Bhagavad-gītā*, 9.27)

6) The food that sustains us should always be offered to the Lord before eating. In this way He becomes the offering, and such eating purifies us.

7) We can, by sincere cultivation of bona fide spiritual science, attain to the state of pure, unending, blissful consciousness, free from anxiety in this very lifetime.

8) The recommended means of attaining the mature stage of love of God in the present age of "Kali," quarrel, is to chant the holy name of the Lord. The easiest method for most people is to chant the Hare Krishna *mantra*:

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

Our basic mission is to propagate the *saṅkīrtana* movement (chanting of the holy names of God) all around the world, as was recommended by the incarnation of the Lord, Sri Chaitanya Mahāprabhu. People in this age are very reluctant to understand about God consciousness on account of their unfortunate condition of life. They are working hard day and night simply for sense gratification. But this transcendental vibration of *saṅkīrtana* will knock at the door of their hearts for spiritual

awakening. Therefore, they should be given this opportunity.

It is not recommended that a Krishna Conscious devotee go into seclusion for chanting by himself and thereby gaining salvation for himself alone. Our duty and religious obligation is to go out into the streets where the people in general can hear the chanting and see the dancing. We have already seen practically how by this process many, many boys and girls of America and Europe have been saved from the immoral practices of this age and have now dedicated their lives to the service of Krishna.

The state laws are specifically meant for making citizens into men of good character, and good character means avoiding the following sinful activities: intoxication, illicit sex life, gambling and meat-eating. We are checking people from practicing these sinful activities. All of our students are applying these principles practically in their lives, and they are teaching others to follow the same principles. Therefore it is the duty of the government to help us in our missionary work rather than to hinder us.

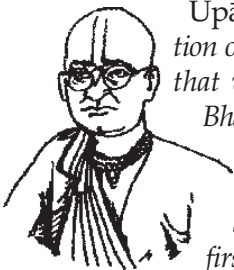
It is hoped that the government authorities will cooperate with our *saṅkīrtana* parties in enabling us to perform *saṅkīrtana* on the streets. To do this it is necessary that we be able to chant the names of Krishna, dance, play the *mṛdaṅga* drum, request donations, sell our society's journal, and, on occasion, sit down with the *mṛdaṅga* drum. As devotees of Lord Krishna it is our duty to teach the people how to love God and worship Him in their daily life. This is the aim and destination of human life.

A. C. Bhaktivedanta Swami

— Letter to: Unknown, Tittenhurst, 1 October 1969.

"YES", "NO", "VERY GOOD"

*Srila Bhaktisiddhanta Saraswati
Prabhupada*



Upākhyaṇe Upadeśa is a collection of short stories with explanations that were commonly used by Srila Bhaktisiddhanta Saraswati Thakur.

Compiled by Sri Sundarananda Prabhu, a prominent disciple of Srila Bhaktisiddhanta, it was first published in 1940.

A simple villager once picked up some English through listening. He memorized only three English phrases, "Yes!" and "No!" and "Very good!" However, he never seriously attempted to understand the application of these words in the proper context. He only knew that by using the words in front of people one could obtain some respect.

Once a few dacoits murdered someone and then escaped making it look like that villager had committed the crime. When the villager was brought to the court of law, the judge asked him in Bengali, "Did you commit the murder?"

The foolish villager thought that if he could speak some English in front of the judge, then the judge might have great respect for him, considering him to be a follower of Western culture, and thus he might be relieved from the allegation of murder.

Contemplating thus, the villager replied to the judge, "Yes!"

The judge then asked, "Was there anyone else with you?"

The villager replied promptly, "No!"

Then the judge said, "Do you realize that you will have to go to jail?"

Hearing this, the villager thought that he should put forth his protest against such an injustice by applying his last resort. In order to confirm that he was a perfect gentleman, that he did not commit the murder, and that he should never be thrown in prison, he replied to the judge's question saying, "Very good!"

PURPORT

Even in the field of devotional service, there are many persons who cite many scriptural quotes in a parrot-like fashion, without proper understanding of the instructions, religious terminology, and injunctions of the pure devotees. They are simply hankering to receive respect from people for their show of "knowledge". But eventually their position becomes similar to that of this villager. If scriptural quotes and authoritative injunctions are not properly assimilated and digested, the righteous community never appreciates them. It is also not possible to be released from the

clutches of *māyā*, illusion, through such a parrot-like verbiage.

It is often observed in public meetings, assemblies, and popular mundane literature that many so-called “men of letters” of modern civilization deliver such ludicrous verbosity on the subjects of devotion, devotees, and the Supreme Godhead. Pure devotees simply consider those deliberations similar to those of the villager mentioned above, who did not realize anything beyond “Yes”, “No”, “Very good”. Those persons are ultimately destined to suffer imprisonment under the merciless clutches of *māyā*. ❧

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EVERYTHING IS IN SRILA PRABHUPADA’S BOOKS

Sri Srimad Gour Govinda Swami Maharaja

Caitanya-caritāmṛta (madhya 24.318) states that *Śrīmad Bhāgavatam* is unlimited:

*kṛṣṇa-tulya bhāgavata — vibhu, sarvāśraya
prati-śloke prati-akṣare nānā artha kaya*

Śrīmad Bhāgavatam is as great as Krishna, the Supreme Lord and shelter of everything. In each and every verse of *Śrīmad Bhāgavatam* and in each and every syllable, there are various meanings.

Śrīmad Bhāgavatam is as good as Krishna. It is not different from Krishna. This is described by Thakur Vrindavan Das in *Caitanya-bhāgavata* (antya 3.516):

*premamaya bhāgavata śrī-kṛṣṇera aṅga
tahate kahena yata gopya kṛṣṇa-raṅga*

Śrīmad Bhāgavatam is full of *kṛṣṇa-prema*. It is a part of Krishna Himself, for it describes Krishna’s confidential pastimes.

Bhāgavata śrī-kṛṣṇera aṅga — Śrīmad Bhāgavatam is the body of Krishna. *tahate kahena yata gopya kṛṣṇa-raṅga* — all confidential, sweet pastimes are described here. Krishna is *vibhu*, the Supreme Lord, and He is *ananta*, unlimited. Similarly, *Śrīmad Bhāgavatam* is also *vibhu* and *ananta*, the unlimited Supreme Lord.

Invaluable Gems

Anantadev, who stays in *Pātāla*, carries the material universe on one of His hoods like a mustard seed. With His unlimited mouths, Anantadev has been continuously speaking *Bhāgavatam*, and has not yet finished. The four Kumaras are there, hearing *Śrīmad Bhāgavatam* from Anantadev. Therefore *Śrīmad Bhāgavatam* is *ananta*, unlimited, like an unlimited ocean. If you dive deep, deeper, to the deepest region of the ocean, you can collect invaluable gems. One of the synonyms for ocean is *ratnākara*, or *ratna-garbhā*. *Ratna* means invaluable gems, and these are found in the *garbha*, belly, of the ocean. But who can collect them? Only one who dives very deep, to the deepest region, can collect these gems. If you float on the surface, you will collect only fish. Similarly, *Bhāgavatam* is an unlimited ocean, and you have to dive deep into it. Srila A.C. Bhaktivedanta Swami Prabhupada said, “Everything is in my books.” He has given everything, but it is in seed form. He has only given a hint. Now you have to dive deeper and deeper, to the deepest region, then you will collect the invaluable gems that are there.

Prabhupada’s purports need explanation. The Bhaktivedanta purports are unique. *Vaiṣṇava* philosophy is not easy to describe. It is a very subtle and most sublime philosophy. It is a very difficult philosophy. Prabhupada explained it in a very nice easy language. Srila Prabhupada is especially empowered, a *śaktyāveśa-avatāra* sent by Sri Chaitanya Mahaprabhu. Otherwise no one can give such a thing as he has done.

Srimad Bhaktisiddhanta Saraswati Goswami Prabhupada Maharaja has explained *vaiṣṇava* philosophy, but you cannot understand his words. His language is so difficult you cannot enter into it. This *vaiṣṇava* philosophy is very difficult because it has its own specific language. But Srila Prabhupada, our revered spiritual master, was an especially empowered person, and he explained it in the English language. It is very difficult to explain in English language. Many times the English language has no words to properly convey the meanings. In this purport Prabhupada tried his best to translate the ideas into English, but sometimes he just used the original

Sanskrit words because you cannot find the English equivalent.

This purport speaks of so many things. Yesterday I read only the first page of the purport. I have not gone through to the next page. Today I will read the next page and try my best to express it clearly, but I don't know how far I will succeed. I don't know, because I have no power, no qualification. I am not a worthy person. Only by Prabhupada's mercy, the mercy of guru and Gauranga — if they speak through me can I try to explain. Otherwise it is not possible. ❧

— Preface to *Mathura Meets Vrindavan*. Gopal Jiu Publications. Bhubaneswar 2003.

SWEETEST OF THE SWEET

By Ray Sekhar

Ray Sekhar, or Kavi Sekhar as he sometimes called himself, lived in the late seventeenth century. He was born in the village of Paran in the Burdwan district of West Bengal and was a disciple of Raghunandana Goswami in the line of Lord Nityananda. He was an accomplished poet and wrote many songs in both Brajbuli and Bengali.

(*Karuṇā-rāga* or *Kāmoda-rāga*)

madhura madhura gaura-kiśora
madhura madhura nāṭa
madhura madhura saba sahaacara
madhura madhura hāṭa



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Sweet, sweet is Lord Gaura Kishore, youthful Sri Caitanya Mahaprabhu. Sweet, sweet is His dancing. Sweet, sweet are all His companions. Sweet, sweet is His marketplace.

madhura madhura mṛdaṅga bājata
madhura madhura tāna
madhura rasate mātala bhakata
gāota madhura gāna

Sweet, sweet are the sounds of the *mṛdaṅgas*. Sweet, sweet are the rhythms. His devotees are wild with the sweet nectar of ecstatic spiritual love. Sweet, sweet is their singing.

madhura helana madhura dolana
madhura madhura gati
madhura madhura vacana sundara
madhura madhura bhāti

Sweet is His leaning on a companion and sweet is His swaying to and fro. Sweet, sweet are His motions. Sweet, sweet are His beautiful words. Sweet, sweet is His effulgent glory.

madhura adhara jini śaśadhara
madhura madhura hāsa
ārati pirīti cariti madhura
madhura madhura bhāṣa

Sweet are His lips that defeat the moon. Sweet, sweet is His laughter. Sweet is His *ārati*, His ecstatic spiritual love, and his character. Sweet, sweet is His talking.

madhura yugala nayana rātula
madhura inḡite cāya
madhura premera madhura bādara
vañcita śekhara-rāya

Sweet are his reddish eyes. Sweet are His sidelong glances. But Sekhar Ray has not attained His sweet loving service. ❧

— Unknown translator. Taken from page 1707 of the Bengali songbook, *Śrī Pada-kalpa-taru*, compiled by Sri Gokulananda Sen in 1915.

INDIFFERENT

Bhagavad-gītā 2.52

yadā te moha-kalilaṁ buddhir vyatitariṣyati
tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca

When your intelligence has passed out of the dense forest of delusion, you shall become indifferent to all that has been heard and all that is to be heard. ❧

— Translation by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. 1995. Bombay.



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Highlights

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"SOMETIMES FOR PREACHING ..."

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

As Krishna is free from all reaction, similarly Krishna's devotee who only wants to satisfy Krishna, is also free from all reaction. Therefore Krishna says, *ācāryaṁ mām vijānīyān nāva-manyeta karhicit* — "The *ācārya* is as good as I am." Krishna says *nāva-manyeta karhicit* — "Never neglect him." *Na martya-*



buddhyāsūyeta — "Never be envious of the *ācārya*, thinking him as anything of this material world." [Bhāg. 11.17.27] Therefore the, *ācārya*'s position is as good as Krishna. *Sākṣād-dharitvena samasta-śāstrair* [Srila

Viswanath Chakravarti's *Gurvāṣṭaka* verse 7]. *Ācārya* is always cautious that he may not be subject to criticism. One who criticizes *ācārya*, becomes immediately an offender. Because he is playing the part of *ācārya*, he plays as far as possible. But sometimes for preaching work he might have to do something which is not consistent. But if he is criticized then the man who criticizes becomes [an offender]. Of course, he must be [a genuine] *ācārya*, not bogus. An ordinary man cannot transgress the laws, but Krishna and His representative, *ācārya*, might sometimes transgress them. Therefore Krishna

says, *ācāryaṁ mām vijānīyān. Vaiṣṇavera kriyā, mudrā vijñeha nā bujhaya*, [Cc. madhya 23.39] in the *Caitanya-caritāmṛta* it is described that even the wisest man cannot understand the activities of a *vaiṣṇava ācārya*. *Ācārya*, guru, is completely surrendered to Krishna. He has taken the shelter of Krishna, being completely freed from all material affection, *brahmaṇy upaśamāśrayam* [Bhāg. 11.3.21]. Everyone has got some material desire to fulfill, but a guru or *ācārya* has no such business. That is the symptom of *ācārya*. He has no more material business. ❀

— Room Conversation, Vrindavan, 10 March 1972.

CHEATERS, HYPOCRITES AND PRETENDERS

Srila Bhaktivinode Thakur

Who are self-deceivers?

Those who call themselves *vaiṣṇavas* and make a show of performing *kīrtana* but do not accept initiation are certainly self-deceivers. (Sajjana-toṣaṇī 11.6)

Who are hypocrites?

Hypocrites are those who do not accept that devotional service is eternal, but they always display external signs of devotional service. Their goal is to accomplish some remote purpose.

(Caitanya-śikṣāmṛta 3.3)

Who are sinful and cheating on the pretext of being an *ācārya*?

Pseudo ascetics and hypocrites give others *mantras* and pretend to be *ācāryas*, but they engage in various sinful activities. Detached *vaiṣṇavas* must develop extremely pure characteristics.

(*Sajjana-toṣaṇī* 5.10)

Who are pretenders?

Those who put on external signs of religion but do not follow the religious principles are known as *dharmadhvajīs*, pretenders. There are two types of *dharmadhvajīs*: hypocrites and fools; also described as the cheaters and the cheated.

(*Sajjana-toṣaṇī* 10.11)

What are the characteristics of cheaters who imitate successful *yogīs*?

Some cheaters dress themselves as successful *yogīs* and thus cheat the world. They search after sensual happiness and try to increase their own glories by living their lives as *yogīs*. Because chanting the holy names of Hari is the constitutional duty of the devotees of Krishna, the cheaters artificially preach the principles of *kīrtana*, and they act whimsically in regard to the fruitive and religious activities of real *yogīs*. They engage in various material enjoyments and create illusion in the minds of ordinary people, but these material activities cause their own downfall. They artificially cry and fall unconscious during *kīrtana*, and they become more materialistic than ordinary people. They become proud of being devotees, on account of accepting the dress of a Vaiṣṇava and the signs of the renounced order of life. They can therefore never approach the pure *vaiṣṇavas*, and they take shelter of and associate with worldly abominable people. Even though they are averse to glorifying the qualities of Krishna, they sometimes manifest artificial symptoms of ecstatic love, such as shivering while dancing in the *kīrtana*. Day by day these activities become the object of their enjoyment. ❀

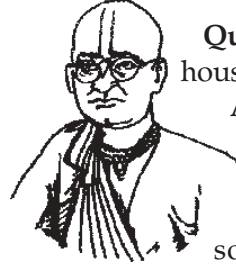
(*Bhajanāmṛtam*)

— *Śrī Bhaktivinoda Vāṇī Vaibhava* chapter 7 sections 44-48. Compiled by and with questions by Sri Sundarananda Vidyavinode. Translated by Sri Bhumiapati Das, Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.

QUESTIONS ON HOUSEHOLDER LIFE

Prabhupada Srila Bhaktisiddhanta

Saraswati Thakur



Question: Who is attached to household life?

Answer: One who considers oneself as a man or woman is attached to household life. Such a person is an illusioned householder or a *grhāvratā*. [See *Srila A.C. Bhaktivedanta Swami Prabhupada's* purport to *Bhāg. 5.1.4* for an explanation of the word "grhāvratā".] The illusioned householder is greedy for money, relations with the opposite sex, name, and fame, *kanaka, kāmīnī, pratiṣṭhā*. One who has the tendency to enjoy these three things is an illusioned householder or a *grhāvratā*.

A *grhāvratā* thinks, "I need others to serve me. The goal of my life is to be the owner of my household and to gratify my senses in any way I like."

We are living on the level of consciousness centered on the body. By becoming *grhāvratas* we are pretending to be masters. We are getting into trouble by looking at this world through the eyes of enjoyment. Until we have the proper intelligence to see that the whole world is meant to serve the Lord we will remain on the level of the illusioned householder; we will never know about our real benefit. Those who resolve to take the path of enjoyment or the path of complete renunciation lose everything. They never get to know the Supreme Lord.

By depending on this temporary world one can only get misery and death. Actually death and the suffering of the three-fold miseries result from a materialistic lifestyle that is averse to Krishna.

All the thoughts and efforts of this material world are actually leading to death. The *grhāvratā* does not think, "These kinds of thoughts and tendencies are taking me to hell day by day, and they can only give me more and more misery, now and in the future."

Question: How should one live in one's house?

Answer: One can destroy his tendency to fall into the dark pit of materialistic household life by having the beneficial association of great

saints. Only by associating with liberated souls does one achieve the qualifications to become a transcendental householder, *paramārthika-grhastha*. Those who do not associate with the devotee *bhāgavata* and the book *bhāgavata*, which are non-different, cannot have a beneficial life, living in their own homes.

It is good to live in one's own house with the desire to serve the Lord; then one can serve the Lord properly. But this is not possible for the illusioned householder attached to money, the opposite sex, and name and fame. One should enter into his house resolving to serve Krishna. That is much better than false renunciation. Nothing good can come from false renunciation. If one's household life is favorable for devotional service then that is acceptable; on the contrary, if it is unfavorable for devotional service, then such a deep, dark pit called "home" should be given up. But if one wants to show off his desire for renunciation and artificially shows some detachment then that is not beneficial. Such an immature renunciate will fall from his position in a few days.

The tendencies of the illusioned householders can only be destroyed by associating with the devotees of the Lord. Those who enter into household life following the rules of the external world will be more and more absorbed in the illusioned condition. Just as some devotees of the Lord need to enter into the *sannyāsa-āśrama* (the lifestyle of a renunciate), in the same way some need to enter into the *grhastha-āśrama* (the lifestyle of a householder). The festival known as *grha-praveśa* (the ceremony of entering a house for the first time) should be celebrated only by a devotee householder, not a non-devotee householder. When a devotee enters his house we should know that he has actually entered his temple. For a devotee, there is no difference between entering his house and entering a temple. But there is a heaven-and-hell difference between a devotee's entering his house and a non-devotee's entering his house.

One should enter one's house only to always engage oneself in the service and thoughts of Krishna, and to have everything

favorable for that. The householder should always stay away from bad association and gossip. He should nurture with great care qualities such as enthusiasm, determination, and patience, and devotional practices such as hearing and chanting, *śravaṇa-kīrtana*. To serve Hari, Guru, and *vaiṣṇava*, to chant Sri *nāma*, to associate with *sādhus*, and to hear about the Lord are the essential duties of householders. If all their endeavors are directed toward the service of the Lord they will definitely benefit, they will be protected, and their lives will be fulfilled. ❧

KRISHNA'S YOGI DISGUISE

Adapted from Garga Saṁhitā

Canto four chapter 11

By Lord Narayan's benediction, many girls who were friends of the goddess of fortune took birth in the families of cowherds in Vraja. Taking birth in Vraja they always thought of Krishna's lotus feet, and to gain His favor they followed the vow of *māgha-vrata*.

On the fifth day of the bright fortnight of the month of *Māgha* (January-February), as springtime was about to begin, to test their love for Him, Lord Krishna went to those *gopīs'* homes. Dressed in a tiger skin, with His hair matted and His natural opulences concealed, by playing the flute he enchanted all the worlds. Seeing Him on the path, the enchanted *gopīs* were overcome with love. To gaze at Him, they came close. As they looked at the very handsome yogi, the blissful *gopīs* spoke among themselves, "Who is this? Is this Nanda's son or the son of a wealthy king? Is He renounced because His heart was broken by a woman's harsh words or because He has performed many pious deeds? He is very handsome. His features are graceful and delicate. Like Cupid, He charms the hearts of the entire world. Ah! How can He live without a mother, father, sister, and wife?"

Filled with wonder and love, the assembled girls of Vraja asked Him many questions. The *gopīs* said, "O yogi, who are You? What is Your name? O sage, where do You live? What do You do? What mystic powers have You attained? O best of eloquent speakers, please tell us."

The perfect yogi replied, “I am a master of yoga. I always stay at Mana-sarovara. My name is Svayamprakash. I never eat. My mystic powers keep Me alive. O girls of Vraja, I have attained the great treasure of the *paramahamsas*. I have spiritual eyes. I can see the past, present, and future. I know mantras that can ruin people, kill them, bewilder them, paralyze them, or bring them under My control.”

The *gopīs* said, “O wise yogi, if You know the past, present, and future, then please tell us one thing; What are we thinking at this moment?”

The perfect yogi said, “The answer to this question I will now whisper in each girl’s ear, or, if you request, I will speak it aloud so all may hear.”

The *gopīs* said, “O sage, if it is true that You are a master of yoga, if without doubt You know the past, present, and future, and if by merely chanting a mantra You can actually bring others under Your control, then we think You must be the best of all mantra-chanters.”

The perfect yogi said, “Any impossible thing you ask, I can do. The words of saintly persons are never false. O girls, don’t lament. Close your eyes and you will attain your wish. Of this there is no doubt.

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When the *gopīs* closed their eyes, the Lord abandoned the form of a yogi and again adopted His original form of Krishna, the son of Nanda Maharaja.

Opening their eyes, the *gopīs* were delighted and filled with wonder. Now aware of His transcendental powers, the *gopīs* fainted unconscious.

As Indra enjoys with the girls of Suraloka, so Lord Krishna enjoyed with these *gopīs* in a great *rāsa*-dance in the sacred Vrindavan forest during the month of *Māgha*. ❀

— Translated by Sri Kusakratha Das. Krishna Library. Culver City, California. 1990.

“DANCE MORE! DANCE MORE!”

By Vaishnava Das

This song was well liked by Sri Srimad Gour Govinda Swami, who would sing it every year on the occasion of Lord Balaram’s appearance. A recording of Maharaja singing this song can be heard and downloaded from: <http://www.harekrishna.asn.au/music.htm>

Paṭhamañjarī rāga

*nācare nācare mora rāma dāmodara
yata nāca tata diba kṣīra nanī sara*

Mother Yasoda tells Krishna and Balaram: “My dear Rama and Damodar, dance more, dance more! I’ll give you condensed milk, butter, and cream!

*āmi nāhi dekhi bāchā nāca āra bāra
galāya gānthiyā diba manimaya hāra*

“Oh, I didn’t see You. Dance again! Then I will give You a garland of jewels.”

*tā tā (tā tā) thaiyā thaiyā bale nandarānī
kare tāli diyā nāce rāma yadumani*

The queen of Maharaj Nanda gives the beat and directs their dance — *tā tā thaiyā thaiyā*. Rama and Krishna, the jewel of the Yadu dynasty, clap Their hands and dance in time.

*rāma kānu ore mora ore rāma kānu
manimaya jhuri mājhe jhalamala tanu*

Yasodamayi sings, “O my dear Rama and Kanu (Krishna)! O dear Rama and Kanu! You look so beautiful with Your effulgent bodies and jeweled crowns on Your heads.” ❀

— By Vaishnava Das. Published in Gokulananda Sen’s *Pada-kalpa-taru*, *prathama khaṇḍha*, page 963. Syamacharan Library. Calcutta. 438 Gaurabda (1924). Bengali.



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Highlights

• PRACTICE THEN PREACH

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• SIMPLICITY AND FAITH

Sri Srimad Gour Govinda Swami Maharaja

PRACTICE THEN PREACH

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*

Our business is to raise ourselves to the highest status of life as preachers of Krishna's message. One should behave rigidly, then he should instruct others. Two things: Be exemplary, and then teach others to be exemplary. If one has not come to that high standard, he cannot judge or criticize others. There is a saying in the Bible, "Judge not, lest ye be judged."

How we can preach unless we are qualified to make judgments? That will not be possible. Only those who are above suspicion can judge others. One himself must act in such a way that he is always above suspicions. Then he can judge, then he can preach. But now you have no power to instruct. One who is not following himself, how he can instruct others? ❧

— Letter 17 December 1972.

SIMPLICITY AND FAITH

Sri Srimad Gour Govinda Swami Maharaja

*From an evening program in
Lansing, Michigan, USA, 28 October 1991*

Gopal and the Schoolboy

A mother had a small six- or seven-year-old son. She wanted to admit him into primary school so that he could get some education, but the school was a little far away, half a mile from their house. Still she told the boy that he should go to school every morning.

So, the boy started going. On the path to school he had to pass through a jungle where there were some ferocious animals like tigers and snakes. Being a small child, he was afraid. He came to his mother and said, "Oh mother, when I was going through that jungle on the way to school I was very afraid. So many ferocious animals are there. I can't go any more."

His mother said, "Why are you afraid? Don't you know that your friend Gopal is there? Just call your friend, He will help you. You need not be afraid."

"Oh, my friend is there?"

"Yes. When you feel afraid you should call out, 'Oh my friend Gopal, I am in a fearful situation! Where are You? Please come!' You should say like that."

The child followed her instruction. When he was passing through the jungle and he felt afraid, he called out, "Friend Gopal! My brother Gopal! Where are You? I am in a fearful situation. Please come! Help me!"

Gopal appeared before him. "Yes, I am here. Why are you afraid?"

"I have to go through the jungle to go to school and it is full of ferocious animals."

"Don't fear. Come with Me!"

Gopal was helping him every day.

Milk from Gopal

In Indian schools they perform *gaṇeṣa-pūjā* and *sarasvatī-pūjā* to give the students knowledge. For these festivals, the teacher will collect some fees from the students. One day at school the teacher announced that they were going to have such a festival and that

the students should all pay some fee. But the boy and his mother were very poor. There was nobody in that family, only the mother and the son, and they had no money.

The teacher told him, “You are poor, you don’t have enough money, but you should at least bring fifty *paisa* — half of a rupee.”

The child returned home and told his mother that the teacher said that he had to pay fifty *paisa* for the festival. But they had nothing, not even a single *paisa*. The mother said, “Tell the teacher that we have no money. We are very poor. But we will bring milk.”

The child said, “Who will give us milk?”

“Oh, your friend Gopal will give us milk. He tends cows. He can supply as much milk as your teacher wants. Yes. You tell Gopal!”

The boy accepted what his mother said, “Yes, I must tell my friend Gopal.”

So that day in the forest he called out to his friend, “O Gopal, where are You?”

“I am here.” Gopal appeared. “What do you need?”

“My teacher has said that I have to pay fifty *paisa*, but we have no money. My mother said to ask You to give us some milk, because they need milk for the festival. So You must supply as much milk as they need.”

“Oh yes, I must supply, I must help you. I am always here to help you.”

On the *pūjā* day when he was passing through that jungle, he called his friend, “Gopal, today is the day. Please come!”

Gopal came with a small earthen pot filled with milk. “All right, take this milk. Give it to your teacher. This pot will give as much milk as they want. It will never be empty.” The boy took it and gave it to the teacher.

Seeing the small pot, the teacher said, “Oh, this is just a small amount of milk. We need a large amount, ten buckets of milk. You have only brought a small pot.”

“No, no, no. It will never be empty. You bring ten buckets and pour this pot out. All ten buckets will be filled.”

The teacher did so, and, amazingly, ten buckets were filled. Then the teacher asked, “Where did you get such a pot?”

“My friend Gopal gave me.”

“Your friend Gopal? Who is He?”

“Oh, He stays in the jungle. Every time I need, I call Him. My mother told me that

whenever I am in a fearful situation I should call out, ‘Gopal! Gopal! O brother! O my friend Gopal!’ Then He appears. He helps me, protects me, and leads me to school. He gave this pot of milk. He says that He is a friend to one and all.” Krishna says in *Bhagavad-gītā* (5.29), *suhṛdaṁ sarva-bhūtānāṁ* — “I am the only well-wishing friend of all living entities.”

“He says He is not only my friend, He is a friend to one and all. If one calls, He is there ready to help in time of danger, in time of need, in time of calamities.”

Why Doesn’t Gopal Come to You?

Such a simple child gets help from Krishna. But you are worrying, he is worrying, she is worrying, “What shall I do? What shall I do? I need so much money. How can I do it? I cannot collect. I have to do this thing. I have to do that thing. I have so many problems, so many hindrances, so many obstacles.”

Why don’t you ask Gopal? Gopal is ready to help you, but you are not asking Him. If you are asking, then why is Gopal not coming? You say, “Yes, yes. I am asking, ‘O Krishna! O Krishna! Please help me, please help me!’ But Krishna is not coming and helping me.”

Gopal immediately appeared before that small child. Why can’t you get Gopal’s help? Why doesn’t Gopal come to you? What is the difficulty? What is the reason? It’s because you have no faith in Gopal, no faith in Krishna. It is a question of faith. That small child had strong faith. As soon as his mother told him he put strong unflinching faith in her words, and he got Krishna. But you do not have faith.

Now in America, many, many people have lost faith. In his *Bhakti-rasāmṛta-sindhu* (1.4.15) Srila Rupa Goswami says, *ādau śraddhā*, the first thing is unflinching faith. Similarly, Krishna says in *Gītā* (4.39):

*śraddhāvāl labhate jñānaṁ tat-paraḥ saṁyatendriyaḥ
jñānaṁ labdhvā parāṁ śāntim acireṇādhigacchati*

A faithful man who is dedicated to transcendental knowledge and who subdues his senses is eligible to achieve such knowledge, and having achieved it he quickly attains the supreme spiritual peace.

What do we mean by *śraddhā*? Rupa Goswami says that the first thing is *śraddhā*. Following that comes other things. *Śraddhā* means strong,

unflinching faith. *Bhajante mām dṛḍha-vratāḥ* — those who have faith, they do *bhajana* with determination. [Bg. 7.28]. Strong faith in what? *Sādhū-sāstra-guru-vākya* // faith in what *sādhū* says, what *guru* says, what *sāstra* says — what Krishna says [Narottam Das Thakur's *Prema-bhakti-candrikā* 1.10]. You should put strong unflinching faith in what Krishna says in *Bhagavad-gītā* and *Śrīmad Bhāgavatam*. It is said:

viśvāsa mile kṛṣṇa tarke bahu dūra

If one has faith then he can easily obtain Krishna and arguments or doubts stay far away.

Why Depressed and Disappointed?

If you have strong faith you will get Krishna. You have faith, but it is not strong. It is soft faith. At any time it can break and you feel yourself disappointed, depressed. Why such feelings? Why disappointed? Why depressed? Because you do not have strong faith in Krishna. You have no faith in *sādhū-sāstra-guru-vākya*. You have lost faith, therefore you feel disappointed, and depressed.

Faith is the most important thing. It has been stressed in *Bhagavad-gītā*, in *Śrīmad Bhāgavatam*, and all of our *ācāryas* have said it. Rupa Goswami says in *Bhakti-rasāmṛta-sindhu* (1.4.15-16) that everything begins with *śraddhā*:

*ādaṁ śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā
tato 'nārtha-nivṛttiḥ syāt tato niṣṭhā ruciḥ tataḥ*

*athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramāḥ*

First comes *śraddhā*, faith; next *sādhu-saṅga*, association with saintly persons; after that *bhajana-kriyā*, spiritual practices; then *anārtha-nivṛtti*, cessation of all offenses or obstacles; next *niṣṭhā*, firmness; which is followed by *ruci*, taste; after that *āsakti*, attachment; then *bhāva*; and then appears *prema*. These are the different stages leading to *prema*'s appearance within the heart of a spiritual practitioner.

It is a gradual process. Mahaprabhu said the same thing:

ucca saṅkīrtane kari śraddhāra pracāra

Loudly chant the holy names and preach with faith.

When my *guru-mahārāja* came to the West, what did he have with him? Only strong faith in Krishna, strong faith in the words of his guru, strong faith in the holy name. He had nothing else. It is a question of strong faith in Gopal.

But people are lacking faith. You have some faith, but not strong faith. You should develop strong faith. *Caitanya-caritāmṛta* (*madhya* 22.62) states:

*'śraddhā'-śabde — viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya*

"*Śraddhā*" is defined as confident, firm faith that by rendering transcendental loving service to Krishna one automatically performs all subsidiary activities. Such faith is favorable to the discharge of devotional service.

Chant Loudly!

If you develop *kṛṣṇa-bhakti* all of your duties and obligations are finished. You are thinking, "This is my duty, my responsibility, to look after the maintenance of my family, my wife and my children. But it is said, *kṛṣṇe bhakti kaile sarva-karma kṛta haya* — "All of your work is finished." Everyone says this, but they are only speaking from the lips. In their heart, 99.9% people have no faith. Therefore Gaurāṅga Mahāprabhu has said, *ucca saṅkīrtane kari śraddhāra pracāra* — "Chant loudly: *hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma hare hare*. Inculcate *śraddhā*, faith, unto those people who have not developed *śraddhā*."

My *guru-mahārāja* did that. When he first arrived here he came with only a pair of *karatālas*. He simply went to a park and chanted Hare Krishna. The hippies were rolling on the ground, half-naked, taking strong drugs like LSD and marijuana, and becoming mad. My *guru-mahārāja* just played *karatālas* and chanted, and thereby he inculcated *śraddhā* in them. *Corā-veśyā-śāṭha* — the thieves, the prostitutes, and the cheaters — *sādhū* is able to inculcate *śraddhā* even into them. That is Mahāprabhu's instruction: *agre śraddhā diyā* — "First inculcate *śraddhā* unto them." Then when they are *śraddhāvān*, when they have developed *śraddhā*, strong faith in the holy name, strong faith in Krishna, and *sādhū-sāstra-guru-vākya*, then they are eligible to be initiated. There is the offense to the holy name known as *śraddhā-hīna-jane nāmopadeśa* "don't give someone *nāma-upadeśa*, instructions on chanting, if they are lacking in *śraddhā*." So *agre-śraddhā* first one must have *śraddhā*.

How can one develop *śraddhā*? That is another question — for this reason we perform loud *saṅkīrtana*. By doing so you can develop *śraddhā*. Don't feel depressed or disappointed; Mahāprabhu is there, Krishna is there, Srīla Prabhupada is there. Chant loudly and fill the atmosphere with transcendental sound vibration! You should have full complete faith in the holy name, in Gopal, in Krishna and Mahāprabhu. Don't feel desperate at any time, under any circumstances. There is no question of pessimism in Mahāprabhu's movement. There is all optimism. I have seen during my tour that now this pessimism is widespread amongst the devotees in America. Seeing that, I feel very sorry. I am crying in my heart. What has happened? My *guru-mahārāja* came here first. He sowed the seed here. Now what has happened? They have lost faith — such a sorry state of affairs.

How is it that a small boy immediately developed faith and got Krishna? He cried out, "O Gopal! Where are You? My mother has said to call you!" And immediately Gopal appeared.

The Determination of Dhruva

Dhruva Maharaja was also only a child, a five-year-old boy. When he inquired from his mother Suniti, she told him, "Narayan is there.

If you get the mercy of Lord Narayan then all of your desires will be fulfilled."

Dhruva said, "Yes! Lord Narayan. Where is He?"

Suniti said, "I have heard that saints and sages go to the forest to get Him."

Dhruva said, "Oh I must go! I must go and get Him!" He was only a five-year-old boy, but he had such determination.

Later, Narada Muni told him, "The forest is a very dangerous place. There are many fearful, ferocious animals here — tigers, lions, and snakes. You are a small boy, what can you do here?"

Dhruva said, "No! No! My mother said that Narayan is there. I must go and find Him. Dhruva wouldn't hear any dissuasion. He was so strong and determined! Therefore his name is Dhruva. "Dhruva" means "determined". His determination never shakes. Rupa Goswami therefore says in *Upadeśāmṛta* (text 3):

utsāhān niścayād dhairyāt tat-tat-karma-pravartanāt saṅga-tyāgāt sato vṛtteḥ ṣaḍbhir bhaktiḥ prasidhyati

One can execute the process of *bhakti-yoga* successfully with full-hearted enthusiasm, perseverance, and determination, by following the prescribed duties in the association of devotees and by engaging completely in activities of goodness.

Rupa Goswami, *mahājāna-ācārya*, says one must have *utsāhān*, enthusiasm, and *niścayād*, determination. "Yes, I am determined to achieve this thing. I must achieve it." Dhruva had that kind of determination. But also *dhairyāt*, you must have patience. Don't lose patience. This strong determination and strong faith is most important. Nothing is impossible. Krishna is always there to help you. He is there in your heart. He will test how strong your faith is in Him. Your faith is shaking; it is not strong. How determined are you? Krishna creates everything. His will is supreme. By His mere desire creation, maintenance, and destruction take place. We are completely dependent on His will. Bhaktivinode says in *Saraṇāgati* (3.4.7), *tomāra icchāya āchi nirbhara koriyā* — "I am completely dependent on Your will, O Krishna." So Krishna says, "Okay, I will test your faith, to see if you are really completely dependent on My will." But you are lacking faith, and Krishna knows, "Oh, he has no faith. He only speaks from the lips. In his heart he has no faith." ❀

(To be continued in the next issue.)

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